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A REPLY TO Doctor Wallis, HIS DISCOURSE Concerning the Christian SABBATH.

By *THO. BAMPFIELD.*

LONDON:

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REPLY

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A REPLY TO Dr. *WALLIS*'s DISCOURSE, Concerning the Christian Sabbath.

SIR,

A Little after the Printing the Enquiry, Whether the Lord Jesus Christ made the World, and be *Jehovah*, and gave the Moral Law? And whether the Fourth Command be Repealed or Altered? There was Reprinted a Tract of Mr. *Chafies*, on the Fourth Command, I think, as Answer to that part of the Enquiry, which referred to the Fourth Command; and then another by one Mr. *G. T.* both which I had no sooner Examined, but another was Published by *John Wallis*, D. D.

Which Discourse of the Doctor's, as containing the strength of what is said for the First *Day*, I hold my self principally concerned to consider.

I find the Doctor *p.* 1. would not on the account of the Day, whether the Seventh or the First, give any Disturbance to the Peace or Practice of the Church where he Lives, so that a Sabbath be duly observed, tho' perhaps not upon what Day he should choose.

What Day he would chooſe, I know not, but hope it would be the Day the Lord hath Choſen and Bleſſed.

But the Queſtion is not, what Day he would chooſe to reſt upon, but what day we ought to chooſe, and I am willing to hope he would chooſe that Day, which after the beſt Judgment I can make upon his Book, I think, is the Seventh Day, and that he means that Day, by that, otherways Doubtful Expreſſion.

And I think the Word is the Rule of Worſhip, *&c.* And not the Practiſe of the Church where we live.

Nor know I certainly what Church may be meant, for that he and I live in an Age, wherein there are variety differing a little from one another, nor am I willing to diſturb the true Peace of the Churches of Chriſt; but if in any thing they be defective in their Judgment, or Practice, their Peace lies in their returning to their Obedience, *which is better than Sacrifice*, 1 Sam. 15. 22.

And till the Lord bring that about, I ſee little likelyhood the Sabbath ſhould be duly obſerved, or have the full Bleſſing beſtowed on it, which is annexed to it.

Nor do I think the true Sabbath is ſo hard to be found as he ſuppoſes, to whom I may ſay as *Moſes* to the *Iſraelites*, Deut. 30. 11, 12, 13, 14. *This Commandment is not hid from thee, neither is it far off*; 'Tis not beyond the Seas that we ſhould need to go 'round the Earth to fetch it, (as the Dr. *p.* 79. pleaſantly adviſeth) but the Word is very nigh unto thee, in thy Mouth, and 'in thine Heart, that thou mayſt do it.

He ſays alſo, p. 1. *That he does not know whether* Sunday *be a firſt or ſecond, a third or a ſeventh Day, in a continual Circulation of Weeks from the Creation, or from Chriſt's time*; and if ſo, he is at a great uncertainty, and I do not wonder if he be yet to chooſe his Day; which Expreſſions in his firſt Page, may give ſome Light to ſtate this Queſtion, for if he does not know from Chriſt's time, which Day of the Week *Sunday*, as he calls it, is, I ſee very little reaſon why he ſhould obſerve it.

He adds, *And what it is impoſſible for him to know, he thinks will be no Crime to be ignorant of*; and if he do not know what Day of the Week *Sunday is*, and much more if it be impoſſible for him to know it, I ſee no reaſon at all why he ſhould write a Book for the Obſervation of a Day impoſſible for him to know.

All

All the *Chriſtian* and *Hebrew* Churches in the World, I think, are agreed, that *Sunday* is the firſt Day of the Week, which Day I preſume by the reſt of his Book, the Doctor obſerves, and if we be right in that (as I think we are) that *Sunday* is the firſt Day, it will be no great Task by telling ſeven, to reſolve which is the ſeventh Day.

But notwithſtanding the impoſſibility for him to know what Day of the Week *Sunday* is, he is ſufficiently ſatisfied that we ought to keep a Sabbath, and ſo am I, and I think we may be ſufficiently certain, which is the ſeventh Day in the weekly Circulation, and am willing to obſerve that Bleſſed and Sanctified Day and Time, which I think is the Lord's Day, and not changed, and ſo not hard to be found.

And I do not think God has left the ſtreſs of a Point, whereon his Publick Worſhip doth ſomewhat depend, upon a thing impoſſible for us to know; by his Word and Works, he can make this plain to all.

Firſt, I agree with him, that the place of Worſhip under the Goſpel, *p.* 2. is not ſo material, whether this, or that, *John* 4. 21, 23. 1 *Tim.* 2. 8. *God is a Spirit, and his true worſhippers did, do, and ſhall worſhip him in ſpirit and in truth.* And I know no colour now for the Holineſs of Places, for which yet (as the Dr. *p.* 3.) ſome are zealous.

I agree with him that *Chriſtmas* is of Human Inſtitution, which I think he admits by the words, *ſo be it*, p. 3. which I think does alſo lay aſide all other Holy Days, which are but of Human Inſtitution; and *p.* 13. about *Chriſtmas* the Doctor ſays, *It is not agreed amongſt Chronologies, either what Year, or what Month, much leſs what day of that Month our Saviour was Born, yet* (he ſays) *we keep* December the 25*th, in memory of his Birth, as ſuppoſing him to have been then Born:* And *p.* 45. he ſays, *No Man at this Day knows what Day it was*, and *p.* 13. *That we are at ſo great uncertainty, as we reckon the Year* 1692 *from his Circumciſion to begin the firſt of* January, *and the ſame Year his Conception not till the* 25th *of* March *after*; as if his Birth and Circumciſion had been a quarter of a Year before his Conception: And ſo the Doctor leaves thoſe days, If I miſtake not, utterly uncertain.

In *p.* 12. he tells us, *The Paſcal Tables which ſhould direct us what day to keep* Eaſter *on, do put us further out then if we had none at all.*

I agree with the Doctor, *p.* 2, & 3. that our Lord Jesus Christ according to his Divinity was God, and is so, the true God, the God that made Heaven and Earth, the God who delivered the Law at *Mount Synai*, and I think those three, *the Father, the Son, and the Holy Spirit, are on Jehovah*, Deut. 6. 4. 5. *Jehovah Ælohenu, Jehovah our Mightiest, is Jehovah Æchad, is one Jehovah, was, is, and will be one Jehovah*, (i. e.) *the Lord our God, is one Lord, and* Mark 12. 29, 30. *The Lord our God, is one Lord*, which are the words of Jesus.

And I agree also, that the Blessing and Sanctifying the seventh Day, *Gen.* 2. 3. was by *Jehovah, the Father, the Son, and the Holy Spirit*, which goes far in this Question, and I think proves the seventh Day to be the Lord's Day.

And when he has acknowledged the Father, Son, and the Holy Spirit to be three, yet but one God, the Lord *Jehovah*, &c. he adds, *p.* 3. *But he cannot agree that Christ, as God, and Man*, (in Contradistinction to the Father, and Holy Spirit) *did all those things, for he that is Christ, was not then Man.*

Which Words of the Doctor, of what he does agree, and what he cannot agree, insinuates, as if I had said, that Christ as God-Man did all those things, which the Doctor cannot agree, whereas he must needs know that is not so, for I neither say, nor ever thought (till that I read it in Mr. *G. T.* and the Doctor) that Christ was Incarnate at the making of the World, or at his giving of the Law on *Sinai*; so as the Doctor has not well surmized in this, and any Reader may see it is not so; for Christ took our Nature on him about 4000 years after the Creation; and I find not a word of any Contradistinction between the Father and the Holy Spirit, and the Son in the Enquiry, but the direct contrary, *viz.* their oneness with the Son in those Works, which they both cannot but know.

And he adds, *p.* 3. what he should rather say about our Lord Jesus Christ's blessing the seventh Day, because he was not then the Lord Christ, (God and Man) *&c.* seems to make the Surmize somewhat worse, upon which he says, that I *p.* 64. lay great stress) for neither I, nor any other that I know, has said or thought, that Christ, when he Blessed the seventh Day was then in the Flesh, so that in this I think the Doctor blamable.

But

But the Doctor does acknowledge that the Son is *Jehovah*, (i. e.) that he is Lord; for which see *Enquiry*, *p.* 9. 10. &c. and I think he does believe that the Son of God is Jesus, that is, the Saviour, the only Saviour, and that he is Christ, that is, the anointed for that Glorious Blessed Work of Redemption, that is, the *Messiah*, he is called, as I think, often in the Old-Testament.

For the Father has chosen us in him, before the foundation of the World, in him, that is, in the Lord Jesus Christ, and our Lord Jesus Christ, as Christ, is expresly named, *Eph.* 1. 2, 3, 4.

And in *Colos.* 1. 16. speaking of Christ, *as he by whom all things were created, that are in Heaven, and that are in Earth:* v. 17. *and he is before all things*, he, that is, Christ, is expresly *Colos.* 1. 2, 3. there named the Lord Jesus Christ, and our Lord Jesus Christ, who *v.* 19. *created all things*; and Christ is named our Lord Jesus Christ in every Epistle from *Rom.* to the *Heb.* (for so far I searched a little) and that frequently, and sometime after also.

Mr. *G.T.* (whom the Doctor in this Objection seems to follow) writes of this great Mystery in two or three places under the like and greater mistakes, and so at present I leave him. But for the Doctor to impose upon his Readers herein, as he does *p.* 2, 3. seems blameable.

And why he thus begins in a Case which relates to the Deity of Christ with such Insinuations, for which he has no colour, that I know, from the Enquiry, wherein Christ's Deity and his being *Jehovah* is directly affirmed, unless it be at first to infuse some Prejudice, I am not willling to conjecture.

And as to this, if the Holy Spirit by *Paul*, names Christ the Lord Jesus Christ, and our Lord Jesus Christ, *in whom the Father hath chosen his, before the foundation of the world, by whom all things were created, and who was before all things.* I see no reason why Mr. *G. T.* and the Doctor should vary from the Apostles expressions, and divers other Scriptures. And such Artifices the Reader may discern afterward.

I agree also with the Doctor, *That God who made the world in six days, rested the seventh day*, Gen. 2. 2, 3. Exod. 20. 11. *And that he blessed the Sabbath day, and hallowed* (or Sanctified) *it*, Doctor *p.* 3. *and here he does read it, not a seventh, bue the seventh Day*; tne same *Hebrew* word here in *Gen.* 2. 2, & 3. *Hashebigni*, which is used in *Exod.* 20. 10, 11. which some would render there a seventh; and the Reason and

Sence

Sence of *Gen.* 2. 2, & 3. does require, that it be rendered as the word ſignifies, the Seventh Day, for no man (that I know) does imagine that the Lord, *Gen.* 2. 2, & 3. Bleſſed and Sanctified any other Day of the Week for Reſt, but that only, on which he Reſted, and that was expreſly not 2, but the Seventh, and no other day of the Week; and ſo I think, for all after Seventh days in the Circulation of after Weeks, and Chriſt in the time of his Incarnation kept not a Sabbath, but the Sabbath, and ſurely he underſtood his own Inſtitution, and was not miſtaken in the Day.

And the Doctor *p.* 4. ſays, *The Words he Bleſſed and Sanctified it*, may be a ſtrong Intimation for Mankind ever after to obſerve the Seventh day, *&c.* But (he ſays) *is not expreſly ſaid*: And that the Seventh day Bleſſed and Sanctified, *Gen.* 2. 2, & 3. is not only a ſtrong Intimation, as the Doctor, but does include the Seventh day of every Week afterward in a continual Succeſſion, or Circulation of Days; and Weeks, I think, is proved by the Words of Bleſſing, and Sanctifying, or making Holy the Seventh day (which are comprehenſive Words) and from *Exod.* 20. 10, 11. *as that day of every Week which Men were and are to remember to keep Holy.* And God's Sabbatizing on the Seventh day, was, as I think, that Man might keep the Sabbath day in the continual Circulation of Weeks in a Spiritual Reſt.

And in this Scripture *Gen.* 2. 2. we have the Foundation for the Seventh day Sabbath, where the Words are, *And on the ſeventh day God had ended his work which he had made, and he reſted, or ſabbatized on the ſeventh day, from all his work which he had made*, Heb. 4. 4. Where it is ſaid, he ſpake of the Seventh day in this wiſe, *and God did reſt the ſeventh day from all his works and* Elohim *bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his works which God created and made*, Gen. 2. 3. And from God's Sabbatizing here, it is, *That the ſeventh day is called the ſabbath*, Exod. 20. 9. 11. And throughout the Old and New-Teſtament, from the *Heb.* root *Shabath* he kept Sabbath: And the Lords Bleſſing the Seventh day, *Gen.* 2. 3. makes it a day of his diſtributing the greateſt heavenly Bleſſings upon all that obey his Voice,

And his Sanctifying the Seventh day, ſhews it to be Conſecrated, and ſo ſeparated from all common Works, and earthly Employments, and ſhews it to be Dedicated and Sanctified by him,

him, to his Worſhip, as an Holy day, and as his day (*i. e.*) the Lords day to be uſed in Holy Solemn Exerciſes of Religion as long as the World laſts, till Believers come to that Sabbatiſm in Heaven, which remains for the People of God, *Heb.* 4. 4. 8, 9.

And he that doubts the Seventh day, *Gen.* 2. 2, 3. does not include every Seventh day in the continual Succeſſion of Weeks, may ſee by comparing *Exod.* 20. that this Inſtitution is not mentioned in *Exod.* 20. as then firſt given, but as that which God had Inſtituted upon his creating the World, and the keeping the weekly Sabbath, was as abſolutely neceſſary for the Spiritual good of thoſe Believers, and others who lived in the firſt Ages of the World after the Fall (and of *Adam* and *Eve* alſo if they had not fallen) as it is for us at this day, to Contemplate his infinite Excellencies, and mighty Works.

And *p.* 3. from *Gen.* 2. 2, 3. and *Exod.* 20. 11. he does agree, that God hath appointed (after ſix days of ordinary Labour) Man ſhould obſerve a Seventh day of Holy reſt, and this in a continual Succeſſion, which I think goes far to reſolve this queſtion, not a, but the Seventh day only being firſt inſtituted, *Gen.* 2. and afterward obſerved as a Sabbath throughout the Scriptures.

And if he agrees (as he does *p.* 3.) that it was the Seventh day that was Bleſſed and Sanctified, *Gen.* 2. 3. and that this is a clear and ancient Teſtimony for the Holineſs of time, as he doth, then, till another Sanctified Day of the Week, and another weekly time can be found which is Bleſſed and Sanctified by the Lord; we are (for ought I can ſee) to reſt or keep Sabbath upon the Seventh day, as our Lord did, by whom we have no other weekly Day or Time Conſecrated, or obſerved as Holy, but only the Seventh day, and the Doctor's opinion of the Holineſs of this time has confirmed, and as I think eſtabliſhed my Thoughts of the Holineſs of the Seventh-day-Sabbath.

I agree alſo with him, that the Law of the Sabbath is one of the Ten Commands, *Exod.* 20. and am not only willing to think (as the Doctor) but am ſatisfied it was a Law before, and that not only becauſe we find it obſerved *Exod.* 16. before the Law given at *Sinai*, *Exod* 20. (in which *Exod.* 16. 25, 26. the Seventh day is called a Sabbath to the Lord, (*i. e.*) the Lord's day) but eſpecially (as the Doctor acknowledges) for that *Gen.* 2. 3.

2. 3. *God bleſſed the ſeventh day, and ſanctified it*, becauſe in it he reſted from all his Work, and I do, with the Doctor, think this a clear Teſtimony (and as ancient as the Creation) for the Holineſs of Time, (*i. e.*) as far as I can poſſibly diſcern, for the Holineſs of the weekly Seventh day, for there was no other weekly Day then, or ſince made Holy that we can find in the Word, but the Seventh day only) and this alone will go very far to reſolve and ſettle this queſtion.

I agree alſo with the Doctor, that the Law of the Decalogue or Ten Commandments, tho' then given to *Iſrael*, is binding to us alſo, *p.* 3. & 4. And I think we have ſufficient Evidence from the Scriptures, that the Sabbath was obſerved from the Creation to the Flood, tho' he thinks in the ſhort Hiſtory *Moſes* gives of that time there be no mention made of ſuch Obſervation from the Creation to the Flood.

For *Firſt*, on the Seventh day God (*Heb. Elohim*) had ended his Work which he had made, and he Sabbatized on the Seventh day from all his Work which he had made, *Gen.* 2. 2.

The Example of God's keeping the firſt Seventh-day-Sabbath, is one undeniable Evidence of the Seventh-day-Sabbath kept after the Creation. For *Gen.* 2. 1. *The heavens, and the earth, and all the Hoſts of them, were finiſhed before the ſeventh day*, and ſo the Seventh day was kept after the Creation, and before the Flood.

A ſecond Evidence is the ſame repeated, *Gen.* 2. 3. *And God bleſſed the ſeventh day, and ſanctified it*, becauſe that in it he had reſted from all his Work which he had Created and Made.

Which Repetition of God's reſting the Seventh day, does ſtrongly inculcate and inforce our Duty, and certainly prove that God had reſted the Seventh day after the Creation, and before the Flood.

A third Evidence from the Caſe of *Cain* and *Abel*, *Gen.* 4. 3. *And in proceſs of time* Cain *brought an offering to the Lord*, and *v.* 4. Abel *alſo brought his offering.*

In Proceſs of Time, *Heb. Mikketz Jammin*, at the end of Days, or at the cutting off of Days, *Enquiry* p. 23.

Which

Which end, or cutting off of days, ſo far as God hath revealed, ſeems to be the end of the Days of the Week, when the reckoning of Days was cut off, and after the Seventh day ended, they were to begin to reckon again, 1, 2, 3, 4, 5, 6, 7, and 'twas the Seventh day, the laſt day of the Week which before was Bleſſed and Sanctified, when the Creation upon the ſix days was finiſhed, which Seventh day was the end of the days of the Week.

So as *Cain* (as bad as he was) and *Abel*, who obtained witneſs that he was righteous, *Heb.* 11. 4. both (as I think) kept the Sabbath, *Cain* outwardly, but *Abel*, no doubt, by that witneſs of his Righteouſneſs, in an Holy, Spiritual, and Heavenly manner, *to whoſe offering the Lord had reſpect*, Gen. 4. 4. but to *Cain*'s offering he had not reſpect: And if the Seventh day then ended the Week, as it now does, and if none can tell us of any other end of days at that time, I may thence infer, thoſe offerings were at leaſt very probably, if not certainly, upon the Seventh-day-Sabbath, and are a good Evidence for it.

And the Righteouſneſs aſcribed to *Abel*, *Heb.* 11. 4. ſurely does import his Obedience to all Gods Wills then revealed, whereof the Seventh day was eminently one, and *Abel*'s ſacrificing the Firſtlings of his Flock was another, *Gen.* 4. 4.

Which Offerings were Types of Chriſt, and proper for the Sabbath-day, which *Abel* offered unto God by Faith, and was a more excellent Sacrifice then *Cain*'s, by which *Abel* obtained witneſs that he was Righteous, God teſtifying of his Gifts, and by it, *he being dead, and yet ſpeaketh*, Heb. 11. 4. I think he yet ſpeaketh to us, to be Righteous as he was, and to obſerve the Seventh day.

And that *Abel* was a Perſon obedient unto God in all things; we have the Teſtimony of Chriſt, who calls him Righteous *Abel*, *Matth.* 23. 35.

A fourth Evidence is from *Gen.* 5. 22. *Enoch walked with God three hundred years.* And ver. 24. *and Enoch walked with God, and he was not, for God took him.* Enquiry, p. 23. Which *Enoch* was a Prophet, and *Jude* 14. 15. Propheſied the Lords coming to execute Judgment upon all, and to convince all that were ungodly, *Greek* Ἀσεβῶν all Corrupt, or all no Worſhippers, thrice mentioned in the 15 ver.

C 'Tis

'Tis true, those who do not Worship God, or do not Worship him aright, are highly blameable; but the true Signification of the *Greek* word being from Alpha privative, and σέβω, to Worship: the word ἀσεβὰς does tell us who they were whom *Enoch* reproved, that is, such as did not Worship God at all, or not according to his appointments, and does imply, that *Enoch* did Worship God aright, or else how could *Enoch* convince others, if himself did not keep the Blessed and Sanctified Day; and whether the word in *Jude* 14. & 15. do not imply also that the rest of the then degenerated Posterity of *Adam* whom *Enoch* reproved, did neglect the Blessed Day, seems as I conceive, very probable.

And these are Evidences for the Seventh-day-Sabbath before the Flood.

At present I pass by *Gen.* 13. 2, 3, 4, 5, 6, 9, 10. *Jashebeth*, because by the Points, it may be from the verb *Jashab*, he dwelt.

Evidences that after the Flood, the Sabbath was kept before the Law at *Sinai*.

Gen. 26. 2, 4. Enquiry *p.* 23. 24. the Lord appeares to *Isaac*, and promises, *that in his seed all the nations of the earth should be blessed*, ver. 5. *Because that* Abraham *obeyed my voice, and kept my charge, my commandments, my statutes, and my laws:* Blessing the Nations in his Seed, includes a promise of Christ upon *Abraham*'s Obedience.

How *Abraham* came to know all the Commandments, Statutes, and Laws, I know not certainly.

It may be, they being implanted in *Adam*, who was created in Gods own Image, *Gen.* 1. 26, 27. were taught down along from *Adam* in gracious Families, from Father to Son, and so to *Abraham*.

And it may be also by special Revelation, but this is certain, that *Abraham* knew these, how else could he keep or obey them; and 'tis certain he obeyed the Lords voice, and kept his Commandments, and his Laws, and one eminent Voice and Law of God was, *Gen.* 2. 2, 3. *and God blessed the seventh day, and Sanctified it.*

And *Abraham kept my Commandments*, Gen. 26. 5. and in *Exod.* 16. 27, 28. *how long refuse ye to keep my commandments*; the same *Hebrew* word with that *Gen.* 26. 5. and the Command which *Israel* brake, *Exod.* 16. 27, 28. Was that some of them,

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upon the Seventh-day-Sabbath went out to gather *Manna*, which they ought not to have done; and ſo the Command which they brake, it ſeems was one of thoſe which *Abraham* kept.

And *Gen.* 26. 5. *Abraham kept my Laws*; and in *Exod.* 16. 4. The Lord to *Moſes*, *I will rain bread from heaven for you, and the people ſhall go out and gather a certain rate every day, that I may prove them whether they will walk in my Law, or no*; and *Exod.* 16, 27, 28. when ſome brake the Sabbath, and went out to gather *Manna* on the ſeventh Day, the Lord ſays to *Moſes*, *How long refuſe ye to keep my laws*: it is the ſame Hebrew word with that *Gen.* 26. 5. where the Lord ſays, *Abraham* kept his Laws; and the Doctor does neither offer nor pretend that *Abraham* brake the Sabbath.

Now if the Law broken by the *Iſraelites*, *Exod.* 16. 4, 28. were the Seventh-day-Sabbath, as it certainly was, then 'tis very likely one of the Laws of God kept by *Abraham*, *Gen.* 26. 5. tho the Sabbath be not particularly there named, was the Seventh-day-Sabbath which the *Iſraelites* brake, *Exod.* 16. for we have the ſame Hebrew word for both, ſo that it does appear by *Gen.* 26. 5. That *Abraham obeyed the Lords voice, and kept his commandments, and his laws*; and I ſee no good colour to doubt it.

And he that ſays *Abraham* kept not the Sabbath, when God ſays *Abraham* kept his Commands and his Laws, may as well deny that *Abraham* kept any other of the Commands, or Laws of God; a Sixth is from *Exod.* 5. 5.

In *Exod.* 3. 18. the Lord to *Moſes*, *Say to the King of* Egypt, *the Lord God of the* Hebrews *hath met with us, and now let us go we beſeech thee, three days journey into the Wilderneſs, that we may ſacrifice to the Lord our God*, (which they could not freely do in *Egypt*) Exod. 8. 26.

Now *Horeb* (as Geographers obſerve) was, without hinderances, about three days journey from *Egypt*, concerning which Mountain, God foretold *Moſes*, *Exod.* 3. 12. *When thou haſt brought forth the people out of* Egypt, *ye ſhall ſerve God upon this mountain.*

Upon which Mountain the Law for the Sabbath was reinforced, *Exod.* 20. 8.

And in *Exod.* 4. 21, 23. The Lord to *Moſes*, *ſay unto* Pharaoh, *thus ſaith the Lord, Iſrael is my Son, and I ſay unto thee, let my Son go that he may ſerve me.*

And *Exod.* 4. 29, 30, 31. When *Aaron* had ſpoken to the *Iſraelites*, all the words which the Lord had ſpoken to *Moſes* the people believed, and when they heard that the Lord had viſited the Children of *Iſrael*, and that he had looked upon their Affliction, then they bowed their Heads, and worſhipped; and it were not hard to ſay, 'tis probable that *Aarons* preaching to them all the words the Lord had ſpoken, and their worſhipping was upon the Sabbath day, as will further appear in *Exod.* 5. 4, 5, 8, 14, 17, 19.

In *Exod.* 5. 1. *Moſes* and *Aaron* went in and told *Pharaoh*, *Thus ſaith the Lord God of* Iſrael, *let my people go that they may hold a feaſt unto me in the wilderneſs*; and 'tis not over hard to imagine what that Feaſt was, which by comparing *Exod.* 14. where the *Ægyptians* were drowned, *Exod.* 15. 1, 22, 23. where is *Moſes*'s ſong and the murmuring at *Marah*, and *Exod.* 16. 1, 23. its likely was the Feaſt of the Sabbath.

Exod. 5. 2. *Pharaoh* ſaid, *Who is the Lord that I ſhould obey his voice, to let* Iſrael *go*; and ver. 3. *Moſes* and *Aaron* ſaid, *the God of the* Hebrews *hath met with us, let us go, we pray thee, and ſacrifice unto the Lord our God*; and ver. 4. the King ſaid unto them, *Wherefore do ye* Moſes *and* Aaron *let the people* (or make them to ceaſe) *from their work, get you to your burdens*; and *Exod.* 5. 5. *Pharaoh* ſaid, *behold the people of the land now are many, and you make them reſt from their burdens.*

You make them reſt, *Heb. Vehiſhbattem*, which as I take it, is in the conjugation *Hiphil*, *præterit tenſe*, ſecond Perſon, plural number, from the root *Shabath*, he kept Sabbath, and ſignifies, *and ye make them to keep ſabbath from their burdens*, the very ſame root in *Gen.* 2. 2. God ſabbatized, reſted, or kept Sabbath on the ſeventh Day from all his Work which he had made, and from the ſame root, *Gen.* 2. 3. *and God bleſſed the ſeventh day and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made.* So as *Pharaoh* charges *Moſes* and *Aaron* as making the *Iſraelites* to ceaſe from their Work, and as making of them to keep Sabbath from their Burdens.

And when the Word of God is ſo plain, and full, and certain, and that by the Mouth of *Pharaoh*, an enemy that *Moſes* and *Aaron* did make the *Iſraelites* ceaſe from their Work, *ver.* 4. and did make them keep Sabbath, *ver.* 5. For the Doctor to ſay againſt ſuch a plain Word (beſide what was ſaid before of *Abel*, *Abraham*, &c.) as he does *p.* 7. And I think ſometimes afterward to

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the like effect, that we have not the leaſt mention of the Sabbath from *Gen.* 2. 3. 'till after *Iſraels* coming out of *Ægypt*, may excuſe my ſo long inſiſting on theſe Scriptures.

So we have here in *Exod.* 5. 5. expreſs mention of the *Iſraelites* ceaſing from their work, and keeping the Sabbath, and the Taskmaſters exacting their daily Tasks every day, *Exod.* 5. 13, 14. ſhews this, which are evidences for keeping the Sabbath before they came out of *Ægypt*, and *Exod.* 5. 17. *Pharaoh* upbraids them as idle, therefore ye ſay, let us go to do Sacrifice to the Lord.

And the Sacrifices, though they were to be offered every day, yet as a Feaſt-day, were offered on the Sabbath. And *Exod.* 8. 1, 8, 25, 26, 27, 28. and *Exod.* 9. 1, 13. and *Exod.* 10. 3, 7, 8, 9, 11, 22, 24, 25. are agreeable to *Exod.* 3. *&* 4. *&* 5. and *Exod.* 12. 12, 13. After the Plague upon the firſt Born, *Pharaoh* to *Moſes* and *Aaron*, riſe up, get you forth, and go and ſerve the Lord, as ye have ſaid, alſo take your Flocks, and your Heards, as ye have ſaid, and be gone, and bleſs me alſo. And that excellent Hiſtory does ſhew, how the Lord delivered his people out of *Pharaoh*'s hand, and all his ſtrugling to hinder the Service of God, and to debar them of the liberty to offer Spiritual Sacrifices unto him, did all contribute to make the Deliverance more compleat, from that oppreſſing Bondage, ſedately to ſerve God, and keep his Sabbaths, as in *Exod.* 16. 23. where they had a Feaſt of Bread from Heaven. *ver.* 4. and I think *ver.* 13. of Quails alſo, beſides their Flocks and Heards, *Exod.* 12. 12, 13.

Another proof that *Moſes* and *Aaron*, and the *Iſraelites* had the knowledge of the Seventh-day-Sabbath, and did obſerve it, and that before the Law at *Sinai*, is from *Exod.* 16.

As to the Doctor's Opinion of a new Inſtitution of another Sabbath, *Exod.* 15. 23, 25. at *Marah*.

I anſwer, that upon their murmuring there becauſe the Waters were bitter, which were there cured by a Tree which the Lord ſhewed *Moſes*, he made a Statute and an Ordinance, and there he proved them, *ver.* 25. *&* 26. ſaid, *If thou wilt diligently hearken to the voice of* Jehovah *thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes, I will put none of theſe diſeaſes upon thee which I have brought upon the* Ægyptians, *for I am the Lord that healeth thee*; which ſeems expreſly the Statute and Ordinances before mentioned,

mentioned, which Statute and Ordinance confirms the Lords Commandments, and all his Statutes, but alters none of them; ſo that the conceit of a new Sabbath day here inſtituted without any word from God, is a meer conjecture by learned Mr. *Chaſie* (as afterward) and what that Statute and Ordinance was, the Doctor ſays, *p.* 4. *We cannot tell*; which I think is enough to ſet aſide all new Epocha here. And *Exod.* 15. 27. (from *Marah*) *they came to* Elim, *where they encamped by other Waters.*

And *Exod.* 16. 1. They journyed from *Elim* to the Wilderneſs of Sin, and there they murmured again for want of Bread, and *Exod.* 16. 2, 3. the Lord to *Moſes, I will rain bread from heaven for you, and the people ſhall go out, and gather a certain rate every day,* ver. 4. *And the ſixth day they ſhall prepare that which they bring in; and it ſhall be twice as much as they gather daily.* ver. 5.

And at even the quails came up, ver. 13.

And every man gathered the Manna every morning, ver. 4. 21. which was every Day of the Week except the ſeventh Day, *ver.* 22.

So the Lord there reckons the days, the ſixth Day and the ſeventh Day after the ſame manner as at the firſt, *Gen.* 1. and *Gen.* 2.

And this as it ſeems was not at *Elim* nor at *Marah* (but at another place and time) *viz.* in the Wilderneſs of Sin, which is between *Elim* and *Synai*, Exod. 16. 1. But that the Lord there altered the way of numbring the days, or inſtituted a new Sabbath day, no ſuch thing is there that I can find; but reckons the ſixth and ſeventh days (which ſuppoſes the 1, 2, 3, 4, and 5, to make up the Week) in the ſame manner as *Gen.* 1. and *Gen.* 2. to which ſeventh Day (as *Exod.* 5. 5.) the *Iſraelites* in *Ægypt* were no ſtrangers.

And the Sabbath, *ver.* 23. is here called the Holy Sabbath, that is, the Sabbath hallowed or ſanctified by the Lord, *Gen.* 2. 3, and the Sabbath is four times called the ſeventh Day, from *ver.* 26. to 30. But not a word of altering the Seventh-day-Sabbath as Mr. *Chaſie p.* 31. nor any new Epocha, as the Doctor *p.* 10. And ſo the ſeventh Day was not forgotten, but well known to them, and yet the Doctor *p.* 10. tells us, *That as to the ſabbath obſerved from the Creation to this firſt raining of Manna, that there is ſix to one that it is not the ſame, ſo that was uncertain alſo.*

Nor

Nor do I see any reason why a new Epocha from *Exod.* 16. 23, 30. should be imagined, unless it be, because it is so plain a proof of the *Israelites* observing the Seventh-day-Sabbath before the Law at *Sinai*, in obedience to the Law, *Gen.* 2. 23. which answers so much of learned Mr. *Chasie's* and of the Doctor's Books.

And if there were no new Epocha in *Exod.* 16. then it seems agreed that the seventh Day was never altered till the coming of Christ.

And the fourth Command, *Exod.* 20. 8, 11. I think puts this out of doubt.

Remember the seventh day to keep it holy, six days shalt thou labour, but the seventh day is the sabbath of the Lord thy God, ver. 9. 10. that is, the seventh Day is the Lords Day, *For in six days the Lord made heaven and earth, and rested the seventh day, and blessed the sabbath, and made it holy.*

Does any fancy that the Sabbath-day here is meant A Sabbath-day? or that the seventh-day is meant only A seventh-day, and so that another Day of the Week is intended, and will answer the letter of the fourth Command as well as the seventh-day? I answer, (beside what is said in the Enquiry) That such meaning of the fourth Command, I think is no where found in any Book before the time of Christ, nor during his Life, for such a sense would have gratified the *Jews*, to object against Christ, nor is it found whilst any of the Apostles lived; nor I think in many hundreds of years after all their deaths.

Does any doubt which is the Sabbath-day he is to remember to keep holy?

Does any doubt which is the Sabbath-day which the Lord Blessed?

Or, Does any doubt which is the Day of the Week the Lord made Holy?

The Answer is here express.

The seventh-day is the Sabbath which the Lord blessed and made holy, which we are to remember to keep holy.

Does any doubt whether the order of the Days of the Week, settled *Gen.* 1. and *Gen.* 2. was altered?

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The anſwer is here plain, *For in ſix days the Lord made heaven and earth, and reſted the ſeventh day*, which does refer to, and (ſeem to me) directly to confirm the days, and their names, of 1, 2, 3, 4, 5, 6, 7. appointed in *Gen.* 1. and *Gen.* 2. together with the time when they begin and end; and ſo I think we are thus far ſafe, that from *Gen.* 2. to *Exod.* 20. there was no new Epocha of days, nor any manner of uncertainty, which was the ſeventh-day; there was no intermiſſion of the days by chance, nor the Day forgotten or neglected, as the Doctor p. 61. nor as I think any manner of doubt when the days did begin and end.

This ſeems to me ſo plain, as I had ſaid nothing thereof, if I had not found the Doctor inſiſt much, as if there had paſſed ſome alteration of days, and afterwards as if the Days began at Midnight, and as if I had nothing but Tradition, whereby to gueſs which is the ſeventh-day from the Creation, to *Exod.* 20. for which we have before ſo many highly probable, and other certain Scripture Proofs, and for which the fourth Command alone is proof enough, being declarative of what was bleſſed and hallowed before in *Gen.* 2. and is here in *Exod.* 20. explained and confirmed.

The Oracles of God were committed to the *Iſraelites*, *Rom.* 3. 2. to them was committed the keeping the Old Teſtment, and therein the Moral Law, and therein the fourth Command, and therein the ſeventh-day, and the Laws given at *Sinai*, are ſaid to be true Laws, and good Commandments (and ſo they certainly were and are both true and good) and the Lord made known unto them his holy Sabbaths, *Nehe.* 9. 13, 15. and if they were made known to them, then they knew his holy Sabbaths, and if they knew them, as they did, then his Sabbaths were not altered.

And whether other Nations did meaſure their time by Weeks p. 5. See Mr. *Chaſie*, chap. 13. p. 45. chap. 14. p. 49. I think expreſly for it.

And to argue from *Abel*, *Enoch*, *Noah*, and *Abraham*, with ſuch high Characters as the Lord gives them in his word, and of *Abraham* as keeping his Laws and his Commandments, are as I think ſtrong arguments to prove the matter of fact, and ſufficiently expreſſed that they kept the Sabbath, which is one of the Commandments, tho the Doctor p. 7. thinks them weak.

And

And from their Practice, and the Scriptures before cited, I think we have a certainty thereof, whereof the Doctor *p.* 8. ſays, *We have ſcarce a Conjecture, which ſeem hard Words againſt one, and yet harder againſt ſo many Scriptures.*

And tho' I am willing to thank the Doctor for what he would give me to begin the Week on *Monday*, *p.* 9. (that ſo his *Sunday* may be the Seventh-day) yet I do not think any Mans Authority ſo great as to alter the way of numbring the Days which God hath ſettled, or to controul, or alter the Day God has Bleſſed, and I am content with Gods Allowance and Command therein.

What is offered about the *Paſchal Lamb*, and *Paſſover*, and *Circumciſion*, *p.* 11. being ſometimes intermitted, I think does confirm the Seventh-day, and not hurt it, for that when the *Iſraelites* returned to thoſe appointments they kept them again.

And if it be true (which *p.* 13. the Doctor thinks without doubt, and certain) that we do not know which is the Seventh-day, in a continual Circulation from the Creation, then all the Doctors Arguments before and afterwards for the Firſt day, are here as it ſeems without doubt, and certainly anſwered by himſelf; for if we do not know which is the Seventh day, we cannot know which is the Firſt day, and ſo cannot poſſibly keep a Day which we know not; and ſomewhat like this he offers *p.* 1. Nor do I ſee how the Doctor or any other Perſon can be long held to think as they ſeem to do.

And *p.* 1. He thinks it impoſſible for him to know the Firſt day, and *p.* 14. Impoſſible for any Man to know the Seventh day, which are alſo directly againſt him.

And *p.* 16. he ſays, *We have no particular Command in another Caſe*, which I think we have, and not only a practice, moſt likely to be Gods Will, *p.* 17. But that not being now in queſtion, I paſs it by.

And as to what he there ſays for the change of the Seventh to the Firſt day, that I would think ſo alſo, if I were not otherwiſe prepoſſeſſed with Prejudice, and with a great fondneſs to find out ſomewhat wherewith to find fault.

I Reply, that I doubt we have many great Faults not hard to be found, and I commend to the Doctor *Rev.* 3. 17. But I know nothing of Prejudice or Fondneſs, corrupt Nature and human Frailties, by Grace diſallowed in this, and all Caſes excepted, as he ſurmiſes; but whenſoever I find in the Scriptures

any Truth which would correct my Converſation, and make it agreeable to Gods Will, after due ſeach and conſideration honeſtly and conſcientiouſly to comply with it, as other Chriſtians do or ought; and this queſtion has been conſidered by me now near twenty ſix Years.

And if ſuch Truth, according to the beſt of that Knowledge God hath graciouſly given concern others alſo, then to communicate it, and if it be a Truth, which can be by me no other way opened to them, then to do it in this ſort, as I weakly can, and I ſhall be heartily glad the Doctor or any other would do it much better, as he is very well able.

And if we are not to hide our ſelves from our Brother's Ox, or his Sheep when we ſee them go aſtray, *Deut.* 22. 1, 2, 3, 4.

And if we are obliged when others, eſpecially our Brethren, err in Judgment or Practice to reprove them, How much more are we bound when we ſee many erring in a moral Duty, to endeavour to ſet them right?

And to ſurmiſe upon him that he writes thoſe Reflections, and many others, to prepoſſeſs and prejudice Readers I am loath to do.

Nor had I made this Vindication if I had not been compelled by the Doctor's Charge.

And as to the *Iſraelites* keeping the true Seventh-day-Sabbath commanded *Exod.* 20. from thence to the Incarnation of our Lord, I do not remember the Doctor to deny it; for which I think there is enough ſaid in the *Enquiry, p.* 26. 27, 28. and much more might be added if need were; and I am unwilling to write again the ſame things, altho' by repeating the ſame Objections, and reinforcing the old with new Words; I am ſometime conſtrained ſo to do.

And in general I ſay, that as far as I can judge, there is enough ſaid in the Enquiry to prove that (not A, but) The Sabbath Inſtituted *Gen.* 2. and Repeated *Exod.* 20. and obſerved from thence to Chriſts coming, and (with every tittle of the reſt of the Moral Law) confirmed, and made perpetual by Chriſt in *Matth.* 5. 17, 18, 19. and *Luke* 16. 14, 17. who certainly knew the true Sabbath day, binds all men, till the Heaven and Earth paſs away, which is not yet.

And

And (not A Seventh day, but) The Seventh day there eſtabliſhed, and made perpetual, was obſerved by Chriſt, during his Life, for ſo was his cuſtom, *Luke* 4. 16, to 21. *Enquiry, p.* 38. 39, 41, 42, 43, 45. and was obſerved by Believers after his Death, Reſurrection, and Aſcenſion; ſo was *Paul*'s cuſtom, *Acts* 17. 2. which was never altered by the Word that I know.

Which confirming and making the Law perpetual, and every Jot and Tittle of it by Chriſt, who was and is Jehovah, does alſo fully prove (as I think) that (not A, but) the Seventh-day-Sabbath was neither altered, nor changed, nor forgotten, nor any way uncertain to Chriſts time, neither as to the day, nor as to the beginning or ending of it, and that the Seventh day is the Lords Day.

This being premiſed, let us conſider what the Doctor further offers for the Firſt, or againſt the Seventh day; *p.* 17. 18. he tells us, *That Chriſt on the day of his reſurrection, did not only appear to the good Women at the Sepulchre, and declare to them the Reſurrection, but alſo the ſame day himſelf declares it to two of them going to* Emmaus, Luke 24. 27, 32. *and did expound to them in all the Scriptures, the things concerning himſelf, and did open to them the the Scriptures, and did* (as he takes it) *celebrate the Lords Supper,* implyed in the words, *he took bread, and bleſſed it, and brake, and gave to them,* ver. 30, &c.

'Tis true, Chriſt after the Reſurrection, appeared to *Mary Magdalen,* and to the other *Mary, Matth.* 28. 1. 9.

And the Angel ſaid to them, *v.* 5. and *Mark* 16. 5, 6. *He is not here but is riſen, go tell his diſciples that he is riſen from the dead, which they did, but the Diſciples believed them not.*

Now 'tis certain, as 'tis agreed, that Chriſt roſe the Third day, which Third day was the Firſt day of the Week; and that the Angel *Matth.* 28. 5. (and two Angels *Luke* 24. 4. and *John* 20. & 12) ſaid to the Women, *that Chriſt was riſen, and the women told it to the Diſciples, yet the Diſciples would not believe them;* and we have Chriſt appearing to two Diſciples as they travelled into the Country, *Mark.* 16. 12. *And they went and told it to the reſt of the Diſciples, but they believed not them,* Verſe the 13.

And Chriſt's appearing to the Women, was a practical proving of the Reſurrection.

Some think the two Disciples, *Mark* 16. 12. to be the two Disciples traveling to *Emmaus*, *Luke* 24. 13. which is very likely, and that *Peter* from *Luke* 24. 34. and 1 *Cor.* 15. 5. was one of them. But 'tis certain they were two Disciples, and yet the reſt would not believe them, *Mark* 16. 13.

And their Diſcourſe upon the way as they travelled together, *Luke* 24. 13. was ſuch as the Doctor mentions, and Chriſt there reproved them for not believing what the Prophets had ſpoken, *v.* 25. That Chriſt ought to ſuffer, but did not reprove them that we read, for travelling on that day.

And 'tis likely the Breaking and Bleſſing of Bread, *ver.* 30. might be (for ought I know) the Sacrament of the Supper, and implied.

But ſtill the Journey from *Jeruſalem* to *Emmaus*, and back again was a travelling Journey, being near fifteen Miles, and more then a Sabbath days Journey, as the Doctor agrees; and I do not ſee how he can make that Journey conſiſt with the keeping that Firſt day as a Sabbath, whereof there is there, or before no Inſtitution, nor any Mention, but rather the direct contrary; their travelling upon that Firſt day of the Week (without any reproof from Chriſt) as upon any other of the Six days, ſeems directly againſt the Doctor.

And whether our Lord did then travel without pain (as the Dr.) is not written; he had then the Wounds in his Body, and at his appearing afterward to the Diſciples, and *Thomas*, *John* 20. 25, 27. *Luke* 24. 29. and yet might be without pain, for ought I know, but ſurely the two Diſciples travelled as others do.

And although the Diſciples were eminently Holy, yet becauſe not written, I do not know what they were then imployed about at *Jeruſalem*, (unleſs it were mourning and weeping, *Mark* 16. 10.) (where they were aſſembled for fear of the Jews, *John* 20. 19.) before or after the report of the Women, whom they did not credit.

And *p.* 19. I think the Doctor agrees the meeting of the Diſciples there providential, and not upon a Sabbath account, for 'twas for fear of the Jews.

And Chriſts appearing to the Eleven as they ſat at Meat, *Mark* 16. 14. agrees therewith, it was as they ſat at Meat.

And to what he offers *p.* 19. from *Luke* 24. 36. & 42. and *John* 20. 19. our Lords appearing to the Diſciples at *Jeruſalem*, and ſaying, *peace be unto you.* So *Mark* 16. 14, 15, 16. I anſwer, this Salutation of Peace be unto you, or ſuch like, is frequent in the Scriptures, and muſt be ſtrangely and ſtrongly forced to ſpeak any thing of inſtituting the Firſt day.

The Reſurrection was and is a great Truth, and neceſſary to be known and aſſured, and yet the Diſciples were unbelieving of it, notwithſtanding all that Chriſt told them before his Death, *Mark* 9. 31. *That he ſhould be delivered into the hands of Men, and be killed, and after that riſe the third day,* as *Mark* 10. 33, 34. *Luke* 24. 7, &c.

And his Reſurrection was proved to them by ſeveral Witneſſes, *Luke* 24. 10. whoſe words ſeemed to them as Idle tales, *v.* 11. and the Lord himſelf upbraides them for their hardneſs of heart, becauſe they believed not them who had ſeen him after he was riſen, *Mark* 16. 14. So it became neceſſary (if I may ſo ſay) for the Lord to give full and undeniable Evidence of the Truth of his Reſurrection, by his Perſonal appearing to the Eleven upon the very day thereof, as he did, as they ſat at Meat, *Mark* 16. 14. that there might be no room left for any doubt of his being actually riſen from the Dead. A Truth upon which the whole Doctrine of the Goſpel did, and does eminently depend; and this I think is a fair account of our Lords appearing to the Diſciples at *Jeruſalem.*

But that this did alter the Seventh, or appoint the Firſt day for a Sabbath, I find not, but ſeems all dark Conjecture, without any warrant from the Scriptures.

And yet the Doctor *p.* 20. ſays, *all which being put together, ſeems to him very like the Celebration (if not the Conſecration) of a Chriſtian Sabbath, or day of Holy Reſt, and Religious Service.*

I fully acknowledge, that all that was ſpoken by our Lord, as well before as after his Reſurrection, was Spiritual and Heavenly, upon all the Sabbaths he kept as his Cuſtom was, and at all other times before and after his Reſurrection, but yet, that that which the Doctor allows, as it ſeems to me, as providential, and not upon a Sabbatical account ſhould alter the Seventh day, or inſtitute the Firſt, I ſee not.

And we do not read the Lord blaming his Diſciples for reſting upon the Sabbath day, or for travelling upon the Firſt, but for their not believing his Reſurrection.

So

So as the Seventh-day-Sabbath (by all the Doctor has yet offered) ſeems not hurt.

From *John* 20. 26. *After eight days Chriſt appeared to the Diſciples, and* Thomas *with them.*

Chriſt had appeared to the Eleven Diſciples at Evening upon the day of his Reſurrection, as they ſat at Meat, *Mark* 16. 14. which was the Firſt day of the Week, *John* 20. 19. when they were aſſembled for fear of the Jews, but *Thomas* not being there *John* 20. 24. *would not believe, unleſs he ſhould thruſt his hand into his ſide,* ver. 25.

And after eight days, Chriſt appeared to the diſciples, and Thomas *with them,* John 20. 26. and ſaith to *Thomas, reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing,* ver. 27. which was an admirable Condeſcenſion of our Lord to cure his, and all others unbelief.

Thoſe Words after eight Days, the Doctor thinks was that day ſeven-night, *&c. The Cavil,* for ſo the Doctor calls it, he ſays, *is ſo weak, that he is ſorry to ſee it,* p. 20. And then takes great pains to prove, *That after eight days* (as we commonly ſpeak in *Engliſh,* on that day ſeven-night) *is the next Firſt day after the Reſurrection.*

I have peruſed the *Enquiry, p.* 50. 51. that after eight days is not that day ſeven-night. and I neither diſcern it to be a Cavil, nor ſo weak as the Doctor repreſents it; but that after eight days may be, as it ſeems to me, the ſecond or third day ſeven-night after the Reſurrection.

In *Matth.* 26. 2, 6, 14, 16, 17. *after two days was the paſſover,* ſeems to be meant, *after two days excluſively,* (i. e.) *excluding the day on which that was ſaid.*

Rev. 11. 11. *After three days and an half, about the two witneſſes, the ſpirit of life from God entred into them, and they ſtood upon their feet,* is underſtood as I think, with Reaſon, after not two, but three Days, or Years, and an half expired, God will revive them, and reſtore them to his Service, and 'tis the ſame Greek word for, after, here, as *John* 20. 26. So after eight days, may not include the day wherein 'twas ſpoken, and ſo may be the ſecond or third day ſeven-night after.

And I do not know that ever I heard, much leſs do we commonly ſo ſpeak, that after eight days is that day ſeven-night after, or that after eight days, does include the day wherein it is ſo ſaid for one of the eighth days, and if it did include it,

yet

yet after eighth ſeems to be the ninth, and that in *John* 20. 26. was alſo ſpoken in the Evening, (*i. e.*) near the end of that day.

As for what the Doctor offers, that after eight days muſt be that day ſeven night, becauſe Chriſts riſing the third day, is ſaid in *Mark* 8. 31. to be after three days.

I ſay the Crucifixion was upon the ſixth day, the Reſurrection upon the firſt Day of the next Week, which does explain what is meant by after three days, *Mark* 8. 31. that is, after part of the Sixth day, the whole ſeventh Day, and part of the Firſt day.

Now, when after three days, is ſo explained in divers Scriptures to be the third day, it may not follow, that after eight Days, which is no where that I know, ſo explained, muſt include the Day ſpoken in, and exclude the day after the Eighth.

And that the Reſurrection was upon the third day, I think there is enough offered in the *Enquiry*, ſee *Matth*, 6. 21, & 17. 23, & 20. 19, & 27. 64. *Mark* 9. 31. & 10. 34. *The words of our Lord, The Son of Man ſhall riſe again the third day, Luke* 9. 22, & 13. 32, & 18. 33, & 24. 7, & 21. 46. 1 *Cor.* 15. 4. *He roſe again the third day*, ſo as the Reſurrection was on the third Day, and the words, after three Days, are fully explained to be the third Day, or in, on, or upon the third Day, and the firſt of theſe three Days is expreſly included.

And μετὰ, after, ſometimes ſignifies, in, and *Mark* 8. 31. rendred in three Days, anſwers that Objection, and the Enemies *Matth.* 27. 64. deſired *Pilate* that the Sepulchre might be ſecured untill the third Day, that is, till the third Day is come, not till after the third Day is paſt, and ſo the Enemies underſtood the Reſurrection would be in or on the third Day, and all Scholars know that.

Greek Prepoſitions and Particles, are often variouſly rendered, as the reaſon of the place where they are uſed does require.

And if this place in *Mark* 8. 31. be ſo rendered in three Days, (*i. e.*) after the third Day is come, that agrees with all the above cited Scriptures, for his riſing the third Day, and ſo *Grotius* and *Beza*, and other Annotators on *Mark* 8. 31.

And there is this difference as before, that after eight days is no where explained to be the eighth day, including the first of the eight, or excluding the day after the eighth, nor explained by, in eight days, as after three days, in *Mark* 8. 31. is expresly explained by many Scriptures to be the third day, (and as above in three days (*i. e.*) till the third day).

What is offered *p.* 22. from *Luke* 1. 59. on the eighth day they came to Circumcise *John*, was according to the Institution, *Gen.* 17. 12. *He that is eight days old shall be circumcised*, which Institution does actually include the day of Birth, for that the day of Birth is one day, and seven days more do accomplish eight days, *Luke* 2. 21. but 'tis no where said of that (that I know) that 'twas after eight days that they were to be Circumcised.

But if after eight days did include the first of the eight days, and did exclude the day after the eighth day, yet here is no abrogating the Seventh-day-Sabbath, nor any instituting the first day, not any word to any such purpose; but this seems an occasion taken by our Lord (after eight days after his Resurrection) when *Thomas* was with the rest of the Disciples who was not present at Christs first appearing to them, to cure his unbelief, and to confirm the Faith of the rest of the Disciples, and of all others, in these two great Doctrines, one of the Deity of Christ, whom *Thomas* there openly and expresly owns to be the Lord his God, *My Lord, and my God*, John 20. 28, 29.

The other of the Resurrection of Christ, which till then *Thomas* said, *he would not believe*, John 20. 24, 25. In which two great Doctrines the rest of the Disciples were before confirmed, as in the *Enquiry*.

From *p.* 23. to *p.* 28. the Doctor would make the day begin at mid-night, and to end at mid-night, according to the Roman account, and that to be the Evening and the Morning, *Gen.* 15. and from mid-night to mid-night to be the day.

And though I am not willing to contend about terms, what is the Natural, and what the Artificial day, yet I may not admit the Days of the Week to be any other than what God first fixed in the Scriptures, that is the Evening, and the Morning. 'Tis true, the Day as distinguished from the Night begins in the Morning, and ends in the Evening; and the Night, or Darkness, as distinguished from Day, begins in the Evening, and ends

in

in the Morning, but the whole day consisted of Evening and Morning, that is, of Night and Day; and we find *Gen.* 1. 3. that when Light was Created, *Let there be light.* Ver. 4. *God divided the light from the darkness.* Ver. 5. *And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day:* And so the Light was the Day, and Darkness the Night, as distinguished from one another; but one Day, or the First Day of the Week, consisted of Evening and Morning, that is, of Darkness and Light, which was the First day. And so *Ver.* 8. *the evening and the morning were the second day*; and *ver.* 13. *the evening and the morning were the third Day*; and *ver.* 19. *the evening and the morning were the fourth Day*; and *ver.* 23. *the evening and the morning were the fifth Day*; and *ver.* 31. *the evening and the morning were the sixth Day*; *and the seventh day God rested,* or Sabbatized, *Gen.* 2. 2, 3. where Seventh day is thrice mentioned, *And God blessed the seventh day, and sanctified it,* or made it Holy: which making it Holy, I think, resolves the main Question, which Days of the Week, consisting of Evening and Morning, that is, of Darkness and Light, and so beginning in the Evening, and ending the Evening after, is there appointed and fixed, and material and plain, and may not be altered. And our manner of reckoning of days here, I think is not in question now between us.

P. 22. He takes notice about what time, *Mary Magdalen* came to the *Sepulchre,* on the day of Christs Resurrection.

And upon *Luke* 23. 55, 56. When they beheld the *Sepulchre,* and how the Body was laid, the Doctor says, that was on the sixth day at night, (which (night) I cannot find in the word that it was at Night) and they returned, and prepared Spices and Ointments, and rested the Sabbath day according to the Commandment; which is true, that they returned, prepared Spices, rested, and kept the Sabbath, which was not A, but the Seventh-day-Sabbath after the Death of Christ, whilst his Body was in the Grave, and he in Paradice (*i. e.*) in Heaven. But I know no word for that, that Christ was buried in the Night, but towards the end of the sixth Day, and if it were not at Night, the Doctor ought not so to write.

And from *Luke* 24. 1. *Matth.* 28. 1. *Mark* 16. 1. *John* 20. 1. The Doctor would obſerve, *p.* 23. that the Sabbath according to their Account, did not end till towards the Morning of the next day, but it being not ſaid in either of thoſe places or elſewhere, that I find in the word, that the Sabbath did not end till towards the Morning, but that Chriſt was riſen when the Sabbath was paſt, *Mark* 16. 1. *Early in the morning of the firſt day*, ver. 2. This proves againſt him, as I think, that the Sabbath was ended before, *viz.* the Evening before.

And yet the Doctor ſays it is manifeſt, that at this time, as well the Sabbath as other days, were by them reckoned not from Evening to Evening, but rather according to the Roman account, from mid-night to mid-night.

And to prove it, ſays, *it was ſometime after the ninth hour* ((i. e.) our three a Clock in the Afternoon) that Chriſt gave up the Spirit, *Mark* 15. 34, 37. and later, when they brake the Thieves Legs; and later, when *Joſeph* begged his Body, took it and buried it, by which he would prolong the time to run it up into the Night, for which Night we find no Word, and for which I ſee no Reaſon, nor know any other to whom his ſence of this prolonged time is manifeſt, the general ſence of Learned Criſtians being as I think againſt him. All thoſe things being well conſiſtent before the Sabbath drew on, and our Lords giving up the Spirit, the begging of his Body, taking it and burying it, in a Tomb prepared, might all be in a very little time, for *John* 19. 42. *The ſepulchre was nigh at hand*, which ſurely was ſo little time as to be all finiſhed upon the Sixth day, before the Sabbath drew on, *Luke* 23. 54, 55, 56. And for the Women to prepare Spices and Ointments the ſame Sixth day, and all before the Sun ſet.

And this way of the Doctor's reaſoning, if it would hold, which I think it will not, would break in upon the Sabbath, upon which the Women reſted according to the Commandment, *Luke* 23. 56, *&c.* and would leave a doubt, whether the Sixth day were one of the Three days, unleſs men believe as the Doctor, that the days begin at mid-night; ſee Mr. *Shepherd*'s Tract on this Subject.

The general opinion I think is right in this, that the reckoning of days in the time of the Old Teſtament was from Evening to Evening, which reckoning I find not yet altered in the

Word;

Word; but the *Romans*, who were then Heathens, did reckon days from mid-night to mid-night.

And *p.* 24. how long the First day lasted is built on a Foundation, as if the day began at mid-night.

And *p.* 25. he says, *We reasonably suppose from* Luke 24. 29, 30, 35. *that the two Disciples from* Emmaus *came pretty late at night to* Jerusalem.

Which is but supposed, not in the Word, which Word is the Wisdom of God, and the higheſt Reason.

Ver. 29. They said to Christ, *abide with us, for it is towards evening, and the day is far spent*, which might, and surely did leave time enough for them to return to *Jerusalem* that day; for *Luke* 24. 33. *They rose up the same hour, and returned to* Jerusalem, which intimates their haste in returning to *Jerusalem*.

And 'twas the same Day of the Resurrection, that is, the First Day of the Week, at Evening, that our Lord appeared to the Disciples at *Jerusalem*, *John* 20. 19. as they sat at Meat, when the Doors were shut where the Disciples were assembled for fear of the Jews, upon the First day at Evening, and *John* 19. 40, 41, 42. The Body of Jesus was laid in a Garden, because of the Jews Preparation day, for the Sepulchre was nigh at hand, and so no need of much time to bury him, all was easie to be finished before the Sabbath began, to which the Sixth day was a Preparation day, which proves it to be the day before the Sabbath; yet the Doctor thinks it was about mid-night, and then infers as manifest, that the Jews and four Evangelists did reckon their days from mid-night to mid-night, and there adds, if they did not so reckon, Christ could not be sa'd, *Matth.* 12. 40. to be three Days and three Nights in the heart of the Earth, which I take it, is not well said, for to make a doubt of the three Days in the Grave, unless we believe it manifest, that the Jews and four Evangelists did reckon their days from mid-night to mid-night, seems very blamable.

The Doctor thinks *p.* 26. the days in the time of the Old Testament, reckoned from mid-night to mid-night; and from *Exod.* 12. 6, 14, 15, 16. about the Passover that Evening *v.* 6. (or as in the Margent, between the two Evenings) is at mid-night, and that as soon as mid-night is past, Morning began, and says the account thereof, is so fair, as we need not scruple to embrace it.

And he thinks from the first born of *Egypt* being slain at midnight, that, the midnight began the next day after the Passover, then which he thinks nothing can be more clear, and *p.* 28. takes it to be very plain from what he has said, *That at the time of Christs Death and Resurrection, the days were counted from midnight to mid-night*, which matters which he thinks plain, clear, and manifest, I think are mistaken by him.

What was offered from *Gen.* 1. 5. the Evening and the Morning were the First day, the Doctor thinks is easily answered, and renders it as in the *Hebrew*, and the Evening was, and the Morning was, one day (*i. e.*) says he, *there was in the First day, and so in the rest, Evening and Morning, or Darkness and Light*, which is so far true; and says, *Darkness is put first, because* (beginning the Day from mid-night) *the Dark is before the Light*; but if it were so, which I think is not, then the Darkness would be after the Light, *viz.* till mid-night after, and would put Night and Day in Confusion.

To which I further say, as he, by day one, or one day, *Gen.* 1. 5. is there meant the First day; and so I think in the New-Testament, by μία, one day is generally meant the first day, and the first day is certainly meant, as to the day of Christs resurrection.

But that the Evening in *Gen.* 1. 5. began at midnight, is contrary to the current of learned men (Doctor *p.* 26.) and contrary to Mr. *Chasie*, and contrary to the *Hebrews*, who best knew the meaning of the Books of *Moses*, and I think contrary to the Scriptures throughout, which begin the Evening when the Sun does set, *Mark* 1. 32. whereof more by and by.

And as to the Evenings, *Exod.* 12. 6. it seems to me, that one, or the First Evening, was the Evening, which (after the Sun created) began the days (*i. e.*) when the Sun did set, and the other Evening was about the time of the daily and weekly Sacrifices, which ordinarily, I think, was about their ninth Hour, (*i. e.*) our three a Clock in the Afternoon, which *Acts* 3. 1. is called the ninth Hour, the Hour of Prayer, when *Peter* and *John* went to the Temple.

So *Cornelius* in a Vision, saw an Angel about the ninth Hour, *Acts* 10, 3. And the ninth Hour, that is, our three a Clock in the Afternoon, was about the Hour of our Saviours being made a Sacrifice for his People, *Matth.* 27. 46. *Mark* 15. 34.

Or

Or that other Evening might be, 1 *Kings* 18. 29, 36. when Mid-day was paſt.

And (betwixt the two Evenings, *Exod.* 12. 6.) is underſtood by many, to be betwixt the declining of the Sun after Noon, and the ſetting of the Sun, which may well be; but the firſt Evening began at Sun ſet, and belonged to the Day of the Week, which Days of the Week conſiſted of Evening and Morning, as before.

Their Morning-Worſhip ſeems to have been about our nine a Clock in the Morning, which I think was their third Hour, *Acts* 2. 4, 15. at which Hour the Holy Spirit was poured out.

But the Evening of the Days of the Week after the Sun created, I think began at, or about Sun ſet, and comprehended from Sun ſetting to Sun riſing, and the Morning, from Sun riſing to Sun ſet, which Evening and Morning made up every day of the Week then, and ever ſince as before.

And yet the Doctor *p.* 25. thinks, that both the Jews and four Evangeliſts did reckon their days from mid-night to mid-night.

And the *Paſchal Lamb*, *Exod.* 12. 3, 6. which was to be killed the Fourteenth day of the firſt Month, between the two Evenings, *Exod.* 12. 2, 6. (whether the Evening wherein they were to kill it began at our three a clock in the Afternoon, or preſently after Noon) gave them time enough to kill it and dreſs it, without running up the time to mid-night.

'Tis true, *The Lord ſmote the firſt born of* Ægypt *at mid-night*, ver. 29. and why it was at mid-night I know not, but (if we may ſo humbly ſay) it might be (*inter alia*) for greater terror to *Ægypt*.

Which mid-night there, did not that we find, alter the inſtitution of the Paſſover, much leſs did that ſmiting the *Ægyptians* alter the Days of the Week; and ſo our Lord obſerved the Paſſover before his Paſſion with his Diſciples the Fourteenth Day of the firſt Month at Even, *Matth.* 26. 20. *Mark.* 14. 17. *Luke* 22. 7, 14.

And we read, at Even there was upon the Tabernacle, as it were, the appearance of Fire, untill the Morning, and ſo it was alway, and ſo the Evening did not here begin at mid-night, but as it began to be dark, *Numb.* 6. 9, 15, 16, 21. that is, when the Sun did ſet.

Which

Which Fire gave Light when it was Dark, that is, from the Evening till the Morning.

And that the Evening does begin, not at mid-night, but at Sun ſet, we have many places in the Old and New-Teſtament, *Deut.* 23. 11. When the Evening cometh on, is, when the Sun is down; they are the words of *Moſes*, who wrote *Geneſis* and *Deuteronomy*.

And *Joſh.* 10. 26, 27. *The five Kings were hanged on five trees until the evening, and at the time of the going down of the ſun, they took them down by* Joſhua's *command*; ſo as the Evening was the time of the Suns going down in *Moſes* and *Joſhua*'s time.

In *Prov.* 7. 9. the Evening is called the Twilight, in the Twilight in the Evening of the Day, and the Twilight begins when the Sun ſets.

Jer. 6. 4. *The day goeth away, for the ſhadows of the evening are ſtretched out*; now when the Sun ſets the Earth begins to be ſhadowed, and then the former day goeth away.

Mark 1. 32. *And at even when the ſun did ſet, they brought to him all that were diſeaſed*, or the Evening being come when the Sun had ſet, which makes it as plain as words can well expreſs it, that the Evening began not at mid-night, but when the Sun did ſet, and that when *Mark* wrote his Goſpel.

So *Mark* 13. 35. The Words of Chriſt, *Watch, for ye know not when the maſter cometh, at even, or at mid-night, (or at cock-crowing, or in the morning)* ſo the Even was one time, and mid-night another, ſo the Evening did not begin at mid-night, and yet the Doctor thinks it manifeſt, and that we need not ſcruple to embrace it, then which he thinks nothing can be more clear, whereas it ſeems very plain by the Scriptures, that every day begins in the Evening, that is, when the Sun ſets.

And if it be ſo as above, then all which the Doctor ſays for mid-night-day, and all he builds thereon fails, which may confirm us that the Crucifying of Chriſt was on the Sixth day of the Week, about our three a Clock in the Afternoon, and that the Reſurrection was upon the Firſt day of the Week in the Morning; and yet the Doctor *p.* 28. thinks it to be very plain, that at the time of Chriſts Death and Reſurrection, the Day began at mid-night, and did continue till mid-night.

And in *p.* 28. ſays, *We have now found our Saviours Example as to the two firſt Sundays from his Reſurrection*; if at leaſt their Firſt day of the Week be our Sunday, for the uncertainty of the days, which is the Firſt, and which is the Seventh day he ſtill holds, as before, as I think, againſt himſelf, for if our Sunday be not the Firſt day, why does he plead for it?

By which, frequent reſerve of the uncertainty which is the Firſt day of the Week, if the Doctor does mean to rebuild the Firſt day (as the Romaniſts, and ſome few others) upon the authority of the Church, or of the Civil Magiſtrate, it ſeems fair to tell us ſo, for if it be uncertain what day of the Week the Firſt day is, I cannot ſee any Foundation in the Word, or common Reaſon for obſerving an uncertain weekly Day, and if it be uncertain, then it is certainly gone.

As to our Saviours Example which the Doctor has found, as to one of thoſe two Firſt Sundays, it is an Example of our Saviours, and two of his Diſciples travelling on Sunday, which Example I may allow him, without any hurt or danger to the main queſtion.

And his other Example, about, after Eight days, which he has found, has been anſwered, as I think before.

And theſe two Sundays, are all that the Doctor finds as Examples by Chriſt, for altering the Sabbath from the Seventh to the Firſt day, of which altering we find not one word in either.

He ſays nothing of any Word or Example of Chriſt before his Death, for ſuch alteration, for he knows our Saviours manner was to keep the Sabbath during his Life.

Nor ſays he, that I remember, any thing of the Thief, his being with Chriſt in Paradice the ſame day of his Crucifixion, *Luke* 23. 42, 43.

Then *p.* 29. he ſays, *We have clear Evidence of a like Practice*, Acts 20. 7. And ſo leaps over all about *Paul*, and others keeping the Sabbath, that is in the former Chapters of the *Acts* of the *Apoſtles*, which I ſhall have occaſion to remember him of.

From which *Acts* 20. 7. he renders *dielegeto*, holding forth, and this rendring holding forth, the Doctor does twice, *page* 29.

In

In the *Enquiry*, *p.* 55. in answer to the Objection from *Acts* 20. 7. where *Paul* Preached to the Disciples, I take notice, that the Greek Word there rendred Preached, is in *Acts* 17. 2. rendred Reasoned, where *Paul*, as his manner was, Preached to them three Sabbath-days; and so the same Greek word with that in *Acts* 20.7. is rendred Reasoned in *Acts* 18.4. where *Paul* Preached in the Synagogue every Sabbath, to Jews and Gentiles, this little notice I take of the same Greek word in these three places of *Acts* 20. 7. *Acts* 18. 4. and *Acts* 17. 2. rendred Preached, *Acts* 20. 7. but rendred Reasoned, *Acts* 18. 4. and *Acts* 17. 2. Though it be the same Greek word which I think of some use to shew that *Paul* preached Christ every Sabbath, the Doctor seems to take offence at, and gives leave to render it, *Paul did hold forth*, and instead of, *he continued his Speech, that he held on his holding forth*, till mid-night, which Expression of holding forth has been much abused in this Age by some Men, against eminently Holy and Learned Non-conforming Ministers, when they have been accused as Malefactors for Preaching the Gospel, to scorn, reproach, and despise them as holders forth, *&c.* And the Expression of Holding forth being taken in an ill and despightful sence by some, who so use it.

I think the Doctor might have spared to put it upon *Paul*, who in his Preaching Christ, was then a Non-conformist Minister, and Preacher.

And it seems, if it were not written incautelously to be highly blamable.

In which Expressions of Holding forth, with others afterward, which refer to Spiritual Praying and Praising, as this does to Preaching the Gospel. The Doctor goes in bad company, and I doubt, highly gratifies them, whilst he writes so agreeably to their Language.

Which words of the Doctor, however written with some seeming softness, are a very ill Bleat if they were meant, which I hope they were not, as they are commonly understood by all good and bad Men that I know.

And in further Reply to the Doctor's from *Acts* 20. 7. I refer to what is in the *Enquiry*, *p.* 55. 56, 57, 58.

And admitting that (one) there is one day, and that one day the First day of the Week, and that the Disciples there came together to break Bread, and admitting that breaking of Bread was the Lords Supper, and the Assembly there to be a Christian Assembly,

Aſſembly as it was, yet ſuppoſing the day as before, does not begin at mid-night, but in the Evening, as I think it certainly doth; and ſuppoſing *Paul* as his manner was *Acts* 17. 2. (as before) preached on the Sabbath, every Sabbath, *Acts* 18. 4. *Acts* 16. 30. and that to Jews and Gentiles, *Acts* 13. 14, 42, &c. which cannot be denied; and ſuppoſing that what we have in the Prophets reproving *Iſrael* for prophaning, or polluting (as *Eſai.* 56. 2, 4, 6. *Eſai.* 58. 13, &c.) the Sabbath, or any part thereof, to be generally expreſſed by their refuſing to keep the Sabbath, and ſuppoſing what we have in the New-Teſtament about our Lords cuſtom of keeping the Sabbath to be briefly expreſſed, (by his going into the Synagogue on the Sabbath, and as preaching) does comprehend, and include all the reſt that was requiſite to the perfect keeping the Sabbath, as it certainly did, or elſe we ſhould have read it there objected againſt him, which we do not find; and ſuppoſing the like of the Apoſtles in their meaſure in the *Acts*, &c. about their keeping Sabbath, I think any Man may reaſonably ſuppoſe, that *Paul* who kept every Sabbath as before, had kept the Sabbath, *Acts* 20. 7. And that when the Seventh day was over, *Paul* and the Diſciples met that Evening (that is, the Evening of the Firſt day) being ready to depart on the Morning (which Evening his readineſs to depart on the morrow ſeems to imply) which the Doctor *p* 31. thinks a pleaſant ſhift, which ſeems a plain and true Fact, for *Paul* there continued his Speech till mid-night, *ver.* 7, 8. *And when he had recovered* Eutichus, *and broken bread, and eaten, and tarried a long while, till break of day,* Paul *did depart accordingly,* Acts 20. 7, 11. And I know none has yet imagined that *Paul* and the Chriſtians kept two Sabbath days in one Week.

So as ſuppoſing the Doctor's mid-night-day miſtaken, as I think it is, and ſuppoſing the Firſt day to begin in the Evening, which I think it did, and does.

And ſuppoſing *Paul*'s manner was to preach every Sabbath in the Synagogue, *Acts* 13. 14, 42. *Acts* 16. 30. *Acts* 18. 4. which he certainly did; and ſuppoſing that *Paul*'s preaching in the Synagogue did comprehend his conſcientious obſerving the whole Sabbath day, then inſtead of a Preſident for the firſt Day, as the Doctor would make it, putting all thoſe places in the *Acts* together, it ſeems a Preſident for keeping the Seventh-day Sabbath, and the breaking Bread, and *Paul*'s preaching to the Diſciples there that Evening till mid-night, to be

both after the Sabbath kept and ended, and his travelling the next Morning, *Acts* 20. 11. if it were, as it seems, the Morning of the First day after the Sabbath was over, makes it, that he did not keep the First day, but travelled upon it. So supposing as before the breaking of Bread, imports the Lords Supper, which the Disciples came together for, upon the First day of the Week, that might very well succeed *Paul*'s and their keeping the Sabbath before, upon the Evening of which First day the Converted might come together to receive the Lords Supper together, when they were distinguished from the rest of the Assembly (as is usual in our Assemblys to this day) to whom *Paul* preached Christ upon the Sabbath day before, and departed in the Morning, read and judge, and this is the clear Evidence, which the Doctor says he has from *Acts* 20. 7.

And the Doctor thinks I am not in earnest, and calls it trifling and shifting, (which are hard Words) to render μία σαββάτων, one day of the Week, from which I see no inconvenience when he renders it, —אחד, one, which signifies one, yet was the First day, *Gen.* 1. 5. and when he himself renders μία, one, p. 42. and when it is agreed, that tho' μία properly signifies one, which no Grammarian can deny, yet that one was the First day, and so by μία σαββάτων, *Acts* 20. 7. I think may be meant the First day of the Week, tho' the *Greek* εἷς, μία, ἕν, one, be rendred one Scores of times in the New-Testament.

I pass by the Doctor's case of a Horse bought for five Pounds, and paid by five Pounds of Candles, *&c.* because I have no mind to that way of arguing, by telling old Tales; *p.* 32. he goes over again the case of the Passover, the days of Crucifixion, and Resurrection, and *Acts* 20. 7. to all which before, and *p.* 33. the case of *Abel*, *Enoch*, *Noah*, and *Abraham*, and from thence till *Israel*'s coming out of *Ægypt*, he says, *I bring no other proof for their keeping the Sabbath, but* Exod. 5. 4, 5.

And if he mean that I bring no other Proof, but one Scripture Proof, that seems somewhat hardly meant.

And he may find in the *Enquiry*, and here before, other Proofs besides *Exod.* 5. 4, 5.

But I had thought one plain, full Word of God for *Israel*'s there keeping Sabbath, or for proving any other Truth, or Matter of Fact, had been enough to convince the most Learned, who acknowledge the Divine Authority of the Scriptures, which I hope the Doctor does and I do.

What

What the Doctor would p. 34. teach me, as to better purpose for the Seventh-day-Sabbath, from *Pharaoh*'s seven fat and lean Kine, and the seven days before *Noah*'s Flood, and *Nebuchadnezzar*'s being seven Years at Graſs, and from the three Intervals of seven days, one about the Rain before the Flood, *Gen.* 7. 4. and the other two of *Noah*'s ſtaying ſeven days, and then again ſeven days before he ſent out the Dove, *Gen.* 8. 10, 12. which he ſays is better Argument then any I bring.

I hope he will not oblige me or any other to believe he ſo thinks, for if thoſe his Arguments be better then any I bring, I doubt he would not have writ this Book at his Age to Anſwer them.

P. 34, 35. he ſays, *There is nothing of a weekly Sabbath in* Job, *which if it were true, needs not, if there be, as there is enough for it elſewhere, in the Word.*

And if you will allow a little Digreſſion, ſee *Job* 31. 26, 27, 28. which the Doctor p. 64. ſays, *may perhaps be* Job's *diſclaimer of Sun-Worſhip, which is ſomewhat towards it.*

And ſee that of *Eliphaz*, *Job* 22. 17, 22. *Receive I pray thee, the law at his mouth*, that is Gods Mouth, where the word Law, is the ſame *Hebrew* Word uſed *Exod.* 16. 28. about the Sabbath, and *Job* 22. 22. *Lay up his words in thine heart*, ſo as whenever, and where-ever *Job* lived, tis certain, he and his Friends had ſome knowledge of the Law, and Words of God, and if of the Law and Words of God, why not of the Sabbath which is his Word, and a part of his Law: See alſo *Job* 1. 1, 5, 6, 8, 9. *Job* 2. 1, 3. eſpecially *Job* 1. 6. and *Job* 2. 1. which day, at leaſt ſome of the *Hebrew Rabbies* thought to be the Sabbath.

And although the Doctor p. 39. would make all that is offered in the *Enquiry*, that the Aſcenſion of Chriſt might be upon the Sabbath day, *Acts* 1. 2, 3, 4, 5, 6, 7, 8, 9, 12. to be a little matter, and yet ſerving my turn, I refer the Reader for that to the *Enquiry*, p. 43. to which I add, I do not yet ſee, but that the Aſcenſion day might be upon the Sabbath day, according to *Acts* 1. 12. for I do not think thoſe words, that *Mount Olivet*, (the place of his Aſcenſion) *is from Jeruſalem a Sabbath-days-journey*, Acts 1. 12, which of old was eſteemed about two Miles, are ſo expreſſed there by the Holy Spirit, but for ſome ſpecial reſpect to the Sabbath day, which words of a Sabbath-days-journey are no where elſe ſo expreſſed in the Scriptures, that I find, but I take it tis agreed by Geographers, that *Mount Olivet* is a-

bout two Miles from *Jeruſalem*. In *Exod.* 16. 29. *The Lord giveth you on the ſixth day, the bread of two days, abide every man in his place, let no man go out of his place on the ſeventh day*, that is, that day they were not to go abroad into the Field to gather *Manna*, nor to do any other Work, *Exod.* 20. 10. but they might go to the Holy Convocation, *Lev.* 23. 3. And the Cities of the *Levites* were to reach 2000 Cubits from without the City, Eaſt, South, Weſt, North, *Numb.* 35. 5. and in *Joſh.* 3. 3, 4. when the Ark was born towards *Jordan*, the People were to go after it, yet there was to be a ſpace between them, and it about 2000 Cubits by meaſure, and they were not to come nearer to it; what thoſe Cubits in meaſure did extend to, the Jews could beſt tell us, who thought it about two Miles, which thoſe in the Camp might travel to the Ark, the place of their Publick Worſhip upon the Sabbath day, *Enquiry*, *p.* 43. 44, 45. And it ſeems to me, that *Acts* 1. 12. is ſo expreſſed, to ſhew that Chriſt and his Diſciples going from *Jeruſalem* to *Mount Olivet*, and the Diſciples going from thence back again to *Jeruſalem*, was no breach of the Sabbath day.

But however this were, I think the main queſtion, which is the true Chriſtian Sabbath is built and eſtabliſhed upon many other direct full Scriptures before and after cited, which give no colour for denying.

What the Doctor offers for the Feaſt of *Pentecoſt*, *Acts* 2. 1. *p.* 37. as to the day when it was, which he thinks was on the Firſt day of the Week, I know no Word for that, or other Ground but Conjectures, and ſome uncertain *Romiſh* Traditions, for what day the Fiftieth day was from the true day on which Chriſt and his Diſciples kept the Paſſover, *Matth.* 26. 17, 18, 19, 20. I do not yet ſo certainly know, and the Doctor *p.* 12. agrees, that our Saviour kept his laſt Paſſover on one day, and the Jews on another: But the moſt probable Judgment I can make from *Mat.* 26. 17, 18, 19, 20. from *Acts* 1. 12. and *Acts* 13. *Acts* 16. *Acts* 17. *Acts* 18. 4, *&c.* is, that it might be on the Sabbath day, and this is certain, that when the day of Pentecoſt was fully come, the Holy Spirit was poured out, *Acts* 2. 1.2. But ſuppoſing what the Doctor agrees *p.* 12. that Chriſt kept it one day, and the Jews on another, I think I can prove by the Word, that Pentecoſt was on the Seventh-day-Sabbath, and not upon the firſt day of the Week.

But

But this also about what day it was, not being yet so evident to all, and the Sabbath being, as I think, clearly proved by other Texts, I pass it by at present.

I pretermit divers things to which he recurs, *p.* 38. and takes up again and again what he had written to before, and then the Doctor adds,

A like place is that of 1 *Cor.* 16. 1, 2.

Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, *even so do ye upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come.*

What likeness there is between those two places I can see very little of, and that this yields nothing at all for his purpose, any man who will read it twice may easily discern, yet he thinks it is plain from thence, that the Frst day of the Week was weekly observed, and was wont to be observed, both by the Church of *Corinth*, and by the Churches of *Galatia*, which he thinks *Paul* supposes, and takes for granted, which are all meer Conjectures where I think μία σαββάτων may well be rendred one day of the Week, without any offence.

To which place I think there is answer, *Enquiry*, *p.* 58. 59. to which I add,

If the Doctor by the Words was weekly observed, and wont to be observed, mean was weekly, and wont to be observed as a Sabbath, or as a weekly Day of Holy Rest (without which he says nothing).

I reply, that here is not one word of any Sabbath or Rest weekly, or other Rest, or of any Worship or Preaching, or any such thing, not one such word, either at *Corinth* or *Galatia*, or taking it for granted, *&c.* but the quite contrary, that is, an order that they should every one of them lay by in store for charitable Uses, which does include the casting up their Accompts, how else could they know how God had prospered them, which the Doctor *p.* 39. says scornfully, is a wise Objection, which seems a true and plain Matter of Fact.

What that order was to the Churches of *Galatia*, he says, that I cannot tell, but leaves out my next words, *unless it were to remember the* Poor; and to what is in the *Enquiry*, *p.* 58. about an yearly Collection, I add, 2 *Cor.* 9. 1, 2. where he said *Achaia* was ready a year ago, and 2 *Cor.* 8. 10. others were forward a year ago.

But

But admitting that μία here ſignifies Firſt, here is not one word in this order to keep Holy the Firſt day, nothing of that day as a Sabbath, nothing of Praiſes, breaking Bread, Praying or Preaching, or of any Worſhip, or Reſting here, but only an order for every one of the Chriſtians there, *to lay by him in ſtore as God had proſpered him*, which ſeems alſo, when they were aſunder, and at home, that there might be no gathering when *Paul* came; and this I ſhould think any who read it (without great prejudice) muſt needs ſee and know; ſo that for the Doctor to ſay he thinks it plain there, that the Firſt day was weekly obſerved, and wont to be obſerved at *Corinth* and *Galatia*, and that *Paul* takes it for granted, and ſuppoſeth it, *&c.* without any word for it, ſeems all from a ſtrong and willing fancy, and very blameable, as highly impoſing on the World.

And in *p.* 38. and 39. he reaſſumes what he had written to before, which in me, without any great cauſe that I know, he *p.* 39. calls trifling, and Childs-play, which ſhews him to be angry, and *p.* 41. ſays, *It muſt be great Ignorance, or ſomewhat worſe*, which ſort of Language agrees well enough in this Cauſe to prop it up (inſtead of Word and Argument) with hard Expreſſions, and if that will pleaſe him I ſhall eaſily acknowledge my Ignorance and Weakneſſes, which are many and great: but withal, I think a weak and ſimple Man who has the word and command of God on his ſide, as I think I certainly have in this caſe, may contend with the moſt Learned, for whom otherwiſe I yield my ſelf much too weak.

Nor do I find in all his Book any reaſon, much leſs any reaſon to believe (as he *p.* 42, *&c.*) that the Firſt day was then generally obſerved, or wont to be obſerved, or at all obſerved, unleſs by the Heathens, nor that it was according to Chriſts direction, becauſe we have no word that I know for either, which word is the higheſt Reaſon, and why then does the Doctor top upon others thoſe Words, According to Chriſt's Direction.

And a like ſaying of the Doctor's we have *p.* 43. by Chriſts giving commandments to the Apoſtles, about things pertaining to the Kingdom of God, *Acts* 1. 2, 3. that we are to preſume this in particular, about the obſerving the Firſt day of the Week, and yet there confeſſeth what thoſe Commandments were in particular we cannot tell, ſo we are to preſume what he admits we cannot tell, which to me is a new Article in Religion made

for

for this purpose. And upon such Presumptions without one word from Christ that I know, the Doctor's opinion seems built.

P. 41. He considers *Mark* 2. 28. *The Son of Man is Lord also of the Sabbath*, and supposeth by Son of Man, is there meant Christ, and if he suppose it, why then does he there controvert it; which Text shews the Sabbath to be the Lords Day, as *ver.* 27. *The Sabbath was made for man*, shews it was made for the good of Man, for his Spiritual and Eternal good.

And says, *I can't shew that ever the Jewish Sabbath is called the Lords day*, although he knows if he have read the *Enquiry*, *p.* 64, 65, 66, 67. that I there quote divers Scriptures, where the Lords Seventh day is called the Lords Day, whereof more by and by, upon *Rev.* 1. 10.

What he says *p.* 43. that I cannot tell whether of the two (that is the Seventh or the First day) is the Seventh day of the Week, does again overturn all his Book, for if it be as he says, uncertain, so as we know not which day is which, how can any Man observe his day in Faith, and what is not of Faith is Sin, and what then is become of all his Arguments for an uncertain weekly First day?

But I think we can tell which is the Seventh-day-Sabbath, and I say as before, from *Nehe.* 9. 13, 14. that *the Lord made known to them his Sabbaths*, his Sabbaths, so the Sabbath was the Lords Day, which they knew; and from him and them we have his Sabbaths. And *Rom.* 3. 2. *to the Jews were committed the words of God*, which with the Old-Testament, and therein the Ten Commands they still have; and I think we ought to believe what the Lord Christ accounted and named to be the Sabbath day, was then, and I think is now his Sabbath-day, that is, the Lords Day, *Mark* 2. 28.

P. 44. 45, 46. *Rev.* 1. 10. *I was in the Spirit on the Lords day*, which he would have to be on the First day, which I think I have shewn by the Scriptures, *Enquiry*, from *p.* 64. to 68. to be the Seventh day, to which I do not remember he offers any answer (unless some Traditions) to which, to avoid Tautologies, I refer the Reader, and am of the same opinion as there, and without Prejudice, which he would often insinuate, I think, the Lords Day, *Rev.* 1. 10. was not only the name of a day, but the name of the Seventh-day-Sabbath, *Gen.* 2. 2, 3, 4. *Exod.* 20. 10. *Deut.* 5. 14. *Isaiah* 58. 13. *Matth.* 12. 8. *Mark.* 2. 28. *Luke* 6. 5. which Scriptures

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he that will examine and consider, may easily see that the Seventh-day-Sabbath is the Lords Day, (if the Scriptures be as they ought to be, the rule of judging in this case) which the Doctor would fain have to be the First day, and cannot tell us which day of the Week, the First day is now from Christs time as before, and does not know it, and thinks it impossible to know it.

And *p.* 46. 47. he again admits, *That Christ was the God who gave the Commandments*, by which he does admit, *that the seventh day there given by Christ is the Lords day*, for *Exod.* 20. 10. *the seventh day is the sabbath of the Lord thy God*, (i. e.) the Seventh day is the Lords day. And so it often falls out in this debate, that what he and others are constrained to admit in one point, answers what they would deny in another, as I think this does; for if the Lord gave the Commandments, as he did, and as the Doctor admits (together with the Father and Holy Spirit) then he gave the Fourth Command, and therein the Seventh day, *Exod.* 20. 10. which Seventh day is there expressly said to be the Sabbath of the Lord thy God, that is, to be the Lords day, which as I think by his own admission, tells us, which is the Lords day, *Rev.* 1. 10.

Of his Traditions, *p.* 48. 49. (on which the Doctor before) I think there is or can be no certainty from them.

And their Authority to alter any thing in Doctrinals or Practicals, stated in the Scriptures is of no force with me, nor with any Protestant that I know, nor I hope with him, and he may see in the *Enquiry* divers Traditions, Histories, and Records for the Seventh-day-Sabbath, which the Doctor answers not, although I build all upon the Scriptures, and not on Traditions.

I say as before, that Christs manner was not to keep A, but The Sabbath during his Life, and the Women, and others kept it, whilst his Body rested in the Grave, whilst he was in Paradice, that is, in Heaven; not only on what they called the Sabbath, as the Doctor *p.* 50. which I think not well surmised by him (as if they, or rather the Holy Spirit there called a wrong day the Sabbath) but on what was the Sabbath, and that some of the Disciples travelled upon the very Resurrection day, and that *Paul* and other Christians did not only seem to (which are the Doctor's words, and I think are hard words) but expressly and actually did observe, not only what they called the Sabbath, but what was the Sabbath, the true Seventh day-Sabbath (not only) after Christs Resurrection, but after his Ascension,

sion, and after the Holy Spirit given, and that that was *Paul's* manner, and of others every Sabbath day as before, these Repetitions I am forced to.

Which I think, do prove that Christ and the Apostles did then take not A, but The Seventh day to be the Christian Sabbath (as it was); or why else doth the Holy Spirit so very often in the four Evangelists, before his Death and Resurrection, and in the *Acts* after his Resurrection and Ascension, and after the pouring out the Holy Spirit, name it not A, but The Sabbath, not only what they called, but what was the Sabbath.

Yet the Doctor *p.* 51. thinks *Paul's* Preaching upon the Sabbath days to be occasional, by which, if he means as it there seems occasional only, I know no word he has from God in the Scriptures, for his Sence of occasional, and I think *Paul's* constant Practice to Preach upon the Sabbath days, was according to the Duty of a Minister of Christ, and in Obedience to Christs expres Command, *Matth.* 28. 19, 20. by which Command I think all other his Ministers are obliged.

And as to the Passover, and all Sacrifices, and other Ceremonials, that they are abolished by the Death of Christ, I think certain, and to what is said in the *Enquiry*, as to that, I add this,

That the Passover, sacrifices are all set aside by that word, *Luke* 22. 19. and 1 *Cor.* 11. 23, 24, 25, 26. *This do in remembrance of me*, and so the Passover, *&c.* are laid aside by the Lords Supper, by which Ordinance of the Supper, we declare that Christ was sacrificed for the Sins of his People, and by this we declare his Death till he come in Glory, to judge the Quick and Dead; and there was, or is no further need of Sacrifices, or Types to represent Christs Death. And so the Passover, and all other Sacrifices to be at an end, by these words, *This is my body which is given for you, or which is broken for you, this do in remembrance of me.* Which Lords Supper was then instituted, and immediately succeeded the Passover, which Passover then ceased, *Matth.* 26. 17, 20, 26. *And as they were eating, Jesus took bread*, &c. *Mark* 14. 22, *&c.*

And to what is offered *p.* 54. from *Rom.* 14. 4, 5, 6. *He that regardeth a day, regardeth it to the Lord, and he that regardeth not the day to the Lord, he doth not regard it.*

It is not ſaid what was the day there in queſtion, but the Doctor thinks it moſt likely to be that of the Jewiſh Sabbath.

What day this was, is hard for any Man at this diſtance of time to determine, and more hard to build any certain Doctrine upon it, as a certain Day, when God has not that I know, told us in his Word what day it was, but left it wholly uncertain.

I find nothing in that Epiſtle about days, till *Rom.* 14. 4, 5, 6. where one Man eſteemed one Day before another, another eſteemed every day, *he that regardeth the day, regardeth it to the Lord, and he that regardeth not the day to the Lord, he doth not regard it.*

And it is not there ſaid (as the Doctor acknowledges *p.* 54.) what was the Day there, nor do I now ſee how poſſibly to know what Weekly, or Monthly, or Yearly, or Feaſting, or Faſting, or other day it did refer to, but of the Sabbath there is no mention, and why is it then moſt likely to be the Sabbath, which he confeſſes is not there ſaid, and whatever day it was, it ſeems it was no great matter whether they regarded it or not, *ver.* 6.

And whatever day that were, it was certainly ſuch a day as *Paul* would not have them judge one another for, *ver.* 4. which makes it likely to me, that it was not the Sabbath day which *Paul* ſo conſtantly preached Chriſt upon, and obſerved as before, which Sabbath is a part of that Moral Law which *Paul* was under to God, but was ſuch a day (whatever day it was) as he thought fit at that time and place to leave undetermined.

As for Gal. 4. 3, 8, 9, 10.

In Galatia *were ſome Diſciples,* Acts 18. 1, 4, 23. In which Chapter it is ſaid, *Paul preached at* Corinth *every Sabbath, to Jews and Gentiles.*

And *Paul, Gal.* 1. 2. directs that Epiſtle to the Churches of *Galatia,* where probably were ſome converted, and many unconverted.

And *Gal.* 4. 3. *Paul* ſays, *When we were children, we were in bondage under the Elements, or under the Rudiments of the world,* which ſeems the Heathen World, *ver.* 8. *When they knew not God, they did ſervice to them, who they knew by nature were no Gods,* which was the caſe of the Heathens, for the *Iſraelites* did then,

and

and do ſtill Worſhip Jehovah, who is God, the true God, and ſo do actually Worſhip Chriſt the only Meſſiah, who is Jehovah, as in the *Enquiry*, p. 9, &c. *And the Father, Son, and Holy Spirit are one Jehovah*, Deut. 6. 4, 5. Enquiry p. 12. *But the Iſraelites don't yet know Chriſt to be Jehovah, their Meſſiah, Saviour, and Redeemer*; which Truth upon their Converſion and Reſtoration, remains to be revealed to them.

So as this place ſeems ſpecially directed to thoſe who had an Heatheniſh Education, who before ſerved thoſe who were no Gods, who after they knew God, *Gal.* 4. 9. *were turning again to the weak and beggarly Rudiments, to their firſt Teachings, and Heatheniſh Inſtruction*, which *Paul* there blames *ver.* 10. *you obſerve days, and months, and times, and years*, ver. 11. *I am afraid of you, leaſt I have beſtowed upon you labour in vain.*

What days theſe were is the Queſtion, the Doctor ſays tis not here ſaid in particular, what thoſe days were that are here meant, yet he thinks it is moſt likely, and ſcarce to be doubted, to be meant of the Sabbath.

To which I anſwer, That I think days there cannot be meant of a weekly Reſt, and if it be, it is directed there not to reſt upon Sunday, which was obſerved by the Heathens in honour of the Sun, as we may ſee afterward.

And every Sabbath being obſerved by *Paul*, and the Sabbath not being (that I can find) in queſtion, days there I think cannot refer to the Sabbath.

Which the Doctor thinks moſt likely to be meant of the Sabbath, though he acknowledges it is not ſaid; and if it be not ſo ſaid, how can any mans Conſcience build upon what is not ſaid in the Word, and the Heathens generally obſerved Sunday, and their Princes and Magiſtrates being Heathens, ſome of thoſe converted to the Chriſtian Faith, might in ſome ſort decline giving them offence upon their days, whether Feaſtivals or Faſting days, but that tho it might be is conjectural. 'Tis certain that many do things now which relate to Worſhip, in complyance with thoſe under whom they live, and ſo have done I doubt in former Ages, and tis certain they obſerved days, which obſervation *Paul* blamed, and ſome of thoſe days might alſo be Jewiſh days, as Paſſover, New Moons, *&c.* as in the *Enquiry*, or *days of Purim*, Heſter 9. 26. which the Jews obſerve ſtill, as I think, in all Nations where they live.

And tis to me most likely, and scarce to be doubted, that one of those days blamed by *Paul*, and the principal one was Sunday, which the Heathens observed, wherein the converted Heathens were by their Heathen Parents who knew not God, first instructed before they knew God, *Gal.* 4. 8. which *Paul* calls weak, and beggarly Elements, *ver.* 9. which words of weak and Beggarly Elements do certainly not refer to any part of the Moral Law, as afterward.

So that upon the whole of this in *Gal.* 4. 9, 10, 11. it seems more likely, that *Paul* blames them for observing the First day, if it were at all then observed by Christians.

And *Gal.* 4. 12. which is the next verse, *Paul* adds, *Brethren, I beseech you to be as I am*, who constantly observed the Sabbath day as before.

As to what is objected from *Coloss.* 2. 16. where *Paul* says, *Let no man judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbaths*, Greek, σαββάτων, which the Doctor *p.* 55, 56, 57, 58. understands of Sabbaths, and so of the Seventh-day-Sabbath, and *p.* 59. does not think it by the Fourth Command to be so determined to this day, that is, the Seventh day, as to be unchangeable to after Ages: And when Christ, or his Apostles by direction from him did put it into a new order; this new order doth as well suit the words of the Fourth Command as that former, all which are *postulata*, and I reply, if it be not changed, then the Doctor cannot change it; and if it be settled in the Word, that the Seventh day is the Sabbath, as I think it is, then it is unchangeable, and the Doctor cannot suit the Command to his Sense, and when the Doctor (or any other) produceth any such new order from Christ, or from his Apostles to change the Seventh to the First day, he will say somewhat, and I hope all Christians will obey it, but I see not yet any such new order produced.

In the General, I acknowledge this of *Coloss.* 2. 16. at first seemed the most colourable Objection that I knew.

Colosse is said to be in *Phrygia*, and the Inhabitants Heathens, this Epistle *Coloss.* 1. 1, 2. *Paul* directs to the Saints, and faithful Brethren in Christ, which are at *Colosse*, which it seems were converted Heathens, and it may be some persecuted and converted Jews, *ver.* 9. 10. *Paul* prays for them, *that they may be fruitful in every good work, of which good work the law of God is a rule*, and *ver.* 13, 14, 15, 16. *Paul* tells them, *that the Son of God the redeemer,*

deemer created all things, whom *ver.* 3. he calls the Lord Jesus Christ, *to whom those who were enemies by wicked works* (which wicked Works I think were Works against the Moral Law) *were then reconciled to present them*, ver. 22. *holy, and unblameable, and unreproveable in his sight.* (*free from all Immoralities*) *and present them perfect in Christ Jesus, whom as they had received, so they should walk in him*, which good Works Perfection, receiving Christ, and holy Walking, I think were true Conversion, sincere Repentance, Faith, Holiness, and new Obedience to the Word of God and Moral Law.

And *Coloss.* 2. 8. *Beware least any man spoil you, through Philosophy, and vain deceit, after the tradition of men, after the rudiments of the World, and not after Christ.*

The Philosophers (who are thought to have been Platonists) would then, as others now, have brought the Doctrine of Christ, and Laws of his Kingdom, to be judged by their Reason, who were Heathens, who would have put a cheat upon them by their Traditions, to withdraw them from Christs institutions, after the Rudiments, or first Teachings of the Heathenish World, which were corrupt.

The Heathens had other Objects, (as Sun, Moon, and Stars, *&c.*) and ways of Worship, contrary to Christ and his Laws.

Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbaths (*or weeks*) Coloss. 2. 16.

Let no man judge or censure you, or impose upon you, that as necessary, which is not after Christ and his Laws; there were Feastivals among the Jews which were Typical and Ceremonial, and amongst the Heathens which were Idolatrous.

Against which Rudiments of the World, *ver.* 8. *Paul* speaks more from *ver.* 20. to 23. to which *Paul* would have them dead, and not as tho living in the World, (which was there Heathenish) to be subject to Ordinances after the Commandments and Doctrines of Men (of Heathenish Men) which things have indeed a shew of Wisdom in Will-Worship.

Which second Chapter seems mainly aimed against the Philosophical Heathenish World, and their Will-Worship, after the Commandments and Doctrines of Heathenish Men.

Though

Though ſome Learned Men have alſo thought, that it refers to the inclinations of ſome there to the Ceremonial Laws, aboliſhed by the Death of Chriſt.

Now that the Greek word σαββάτων, Sabbaths, does ſignifie Week, or Weeks, I refer to the *Enquiry*, *p.* 70, 71, 72, 73. *John* 20. 1, 19. μια τῶν σαββάτων, *Luke* 24. 1. the like 16. 2. σαββάτων, *Matth.* 28. 1. σαββάτων, which in the plural number doth ſignify Sabbaths, or Weeks, and in the New Teſtament is uſed for Week, and for Sabbath, whether it be put there for Weeks I cannot now examine, nor do I ſee it neceſſary, ſeeing the plural number does ordinarily ſignifie more then one.

What I offered in the *Enquiry*, *p.* 70. that the word Sabbaths in the New Teſtament is never applyed to the weekly Seventh-day-Sabbath, was miſtaken by me, and the word never, ſhould have been left out, or the Expreſſion otherways cured; and *Enquiry p.* 136. that God who reſerved a Tenth of our Subſtance, reſerved, But, a Seventh of our Time, But, ſhould have been left out.

Both which, with other Errata's before, I read it in any Printed Book, I gave particular order to amend, in a Printed Paper of Errata's, and upon a queſtion which requires ſuch variety, by ſo old and weak a Man as I am, beſides Errors in Tranſcribing, and Printing under ſome Difficulties, it will be ſtrange if there be not now committed more and greater Errors, which a little Candour and Temper would eaſily excuſe.

And *p.* 45. the Doctor takes a third exception, and writes near half a page upon it, on a ſimilitude I uſe of *Moſes, no man knows of his Sepulchre to this day*, that is, no Man ever knew where his Sepulchre was.

And as to the Similitude or Compariſon referring to the day of Chriſts Incarnation, the Doctor would rather ſay, at this day then (as I) to this day, which great Exception can hardly be excuſed, for in that ſimilitude I think he miſtakes my words, and meaning alſo.

At the Incarnation ſome then knew the day tho no Man At this day knows what day it was, and the Doctor agrees the day of the Week, or Year, of Chriſts Incarnation is now not known ſo as this Exception of to, againſt at, ſeems very little at beſt.

And

And I think he knows that the Lord buried *Moſes* in a Sepulchre unknown, not only at that time, but to this day, *Deut.* 34. 6.

Now tis true the Greek word Sabbath, in the plural number, in the New Teſtament is alſo applyed to the Sabbath, as to the Week, *Matth.* 12. 15, 10, 12. σαββάσι, and 28. 1. σαββάτων, *&c.*

So that σαββάτων, the plural number, (from the Greek word, σαββάτου, a Sabbath, in the ſingular number) is in the New Teſtament ſometimes underſtood of the Sabbath, and ſometimes of the Week, and in *Matth.* 28. 1. properly meant of both.

And ſo the queſtion remains, Whether Sabbaths *Coloſſians* 2. 16. ought to be rendred Sabbaths, or Sabbath, or Weeks, and if Sabbaths, Whether the Seventh day be there meant, or no?

The Doctor thinks Sabbaths here muſt be meant of the Seventh-day-Sabbaths (which words, muſt be one very poſitive, and againſt the Opinion of many Learned, as by and by) which he thinks it manifeſt, *p.* 56. *were there in diſpute,* (which diſpute I cannot find in that Epiſtle, nor any where elſe in the Word) and why then does the Doctor without the Word think it to be there in diſpute, and manifeſt? and he thinks it was then at an End, (which End we read not in the Word) but find it ſtill obſerved in many Churches of Chriſt to this day, *Enquiry, p.* 106. to 112, 118, 119, 120.) and why then does he think it was then at an end.

Nor do I find any new order from Chriſt or his Apoſtles, as he ſurmiſes, *p.* 59.

And if Sabbaths, *Coloſſ.* 2. 16. do mean Weeks, and not the Weekly Sabbath day, then that Objection of the Doctor falls, and if it mean the Firſt day (*i. e.*) Sunday, which the Heathens obſerved, then it is againſt the Doctor ſo far as *Paul*'s blaming their judging will go.

And if it mean Weeks, as it ſeems to me more likely it ought to be here rendred, or if it means Ceremonial Sabbaths, then ſo far as this reaches it refers to the Obſervation of Weeks, and Ceremonial Sabbaths now aboliſhed.

But both one and other ſeem to me uncertain now, to build any (muſt be's) upon.

And

And *Coloſſ.* 2. 16. *Let no man judge you in reſpect of a feaſtival, or of the new moon, or of the ſabbaths.* Beſide the Seventh-day-Sabbath, there were at leaſt three Feaſtivals or Sabbaths amongſt the Jews.

At the Paſſover, the Feaſt of Unleavened Bread ſeven Days, from which Paſſover, *Lev.* 23. 4, 5. we have the pretence for *Eaſther*, now ceaſed as before.

The Feaſt of *Pentecoſt*, fifty days after the Paſſover, that is, ſeven Weeks after, *ver.* 15. 16. where we have the pretence for *Whitſuntide.*

There were alſo the Sabbaths of Years, *every ſeventh year ſhall be a ſabbath of reſt unto the Land, a ſabbath for the Lord*, Lev. 25. 4. *And after ſeven ſabbaths of years*, ver. 8. *they were to ſound the trumpet of the Jubilee*, ver. 9. *and ye ſhall hallow, or ſanctifie the fiftieth year*, ver. 10. And hence (as I take it) we have the ground of the *Roman* Jubilees.

Now it ſeems to me, that if the word there do mean Sabbaths, that thoſe three may be blotted out, and taken out of the way, and all Heatheniſh Feaſts, Feaſtivals, Weeks, and Sabbaths, as well Sunday as the reſt, *Coloſ.* 2. 14.

But that which I think does fairly and fully anſwer the whole Objection from *Coloſſ.* 2. 16. beſides what is hereafter offered by Learned Men, may be, that this is a caution againſt judging the Believers at *Coloſſe, in meat, or in drink, or in reſpect of the Feaſtivals, new moons, or ſabbaths*, and ſeems to agree with *Rom.* 14. 4, 5, 6. *Who art thou that judgeſt another mans ſervant, one man eſteemeth one day above another, another eſteemeth every day*, and at *Rome* and *Coloſſe*, were then cautious againſt judging the Chriſtians about days.

And we find not in either of thoſe Epiſtles one word to alter the Seventh day to the Firſt, or to inſtitute the Firſt, all that would be a forced interpretation, the Text is againſt judging of Chriſtians there about days.

And whether it be meant at that time and place, of judging for or againſt thoſe Meats and Drinks, or Days or Feaſts, or Faſts, or Weeks, or Sabbaths, whatever they were is not now over eaſie to be reſolved.

'Tis likely ſome converted Teachers, whether Jews or Gentiles, I know not, had taught what was not right about Days, which *Paul* here corrects.

And

And tis certain there are ſome things in *Paul's* Epiſtles hard to be underſtood, 2 *Pet.* 3. 16. and if they were hard to be underſtood in *Peter's* time, which was *Paul's* time, for they were Contemporaries, much more hard now near 1700 Years after; and by whom hard places in *Paul's* Epiſtles were then wreſted, we may gather a little light, 2 *Pet.* 3. 17. ἀθέσμων, ſuch as were not ſubject to the Law of God, were the wreſters, and this place in *Col.* 2. 16. ſeems ſtrongly wreſted beyond the words of it, which are againſt judging the Saints at *Coloſſe*, in thoſe reſpects at that time, when the *Miniſters of the Goſpel had much to do to preach Chriſt, and by Chriſt to lay the foundations of chriſtianity, which foundation in the Lord Jeſus Chriſt, the Redeemer and Creator of all things,* Paul *ſoundly laid in this Epiſtle,* Coloſſ. 2. 3, 14, 16.

Which Caution againſt judging one another, was, no doubt, at that time and place neceſſary, and rightly underſtood, is ſtill of great uſe.

And *let no man beguile you, or ſeduce you,* Coloſſ. 2. 17. *Wherefore, if ye be dead with Chriſt from the Rudiments of the world, whether Heatheniſh, or Jewiſh, Why are ye ſubject to Ordinances,* ver. 18. *which are nothing elſe, if not inſtituted by Chriſt, or if laid aſide by him, but human inventions,* ver. 20. *according to the commandments and doctrines of men,* ver. 22. *which are appointed, not by the Lord, but according to the pleaſure of men,* as I think the Firſt day is, whereas the Seventh day is appointed by the Lord, and *the Conſcience and whole life of man, ought to be governed by the commandments of God, without adding or diminiſhing,* Deut. 12. 32. Matth. 15. 6, 9.

Which commandments of men, have indeed a ſhew of wiſdom in will-worſhip, Coloſſ. 2. 23. Worſhip which ſome men impoſed on themſelves and others, as if they could do and teach better and wiſer then God had commanded, which it ſeems is an old and humane Infirmity.

Mr. *Cawdrey,* and Mr. *Palmer,* in their Treatiſe of the Sabbath, *pag.* 50. ſay, *That the Apoſtle in* Col. 2. 16. *ſpeaks of the other Holy days and Sabbaths, and not of the weekly Sabbath.*

Mr. *Sheppard* in his Doctrine of the Sabbath, *pag.* 166. Theſ. 181. ſpeaking of *Gal.* 4. 10. *Rom.* 14. 4, 5. *Col.* 2. 16, *&c.* ſaith, *If we ſuppoſe that theſe places be meant of the weekly Sabbath, and riggidly urge them, we may quickly preſs Blood inſtead of Milk out of them, and wholly aboliſh (as* Walleus) *the Obſervation of any Chriſtian Sabbath.*

Doctor *Owen*, in his Treatiſe of the Sabbath, *pag.* 214. ſpeaking of *Col.* 2. 16, 17. ſaith, *It is known, and confeſſed, that at that time all judaical Obſervations of Days, whether Feaſts, or Faſts, Weekly, Monthly, or Annual, were by themſelves and all others called their Sabbaths.* And that kind of ſpeech which was then in common uſe is here obſerved by our Apoſtles, *it muſt therefore neceſſarily be allowed, that there were two ſorts of Sabbaths amongſt them, the firſt and Principal was the Weekly Sabbath, ſo called from the reſt of God upon the finiſhing of his Works, and that other day became from their Analogy, thereto to be called Sabbaths alſo.* But that the difference between theſe Sabbaths was great, *The one* of them *was ordained from the foundation of the world*, before the entrance of Sin, and ſo *belonged to all mankind in general* (to all Mankind) the other were appointed in the Wilderneſs as a part of the peculiar Church-worſhip of the *Iſraelites*.

That the one was directly commanded *in the Decalogue*, wherein *the Law of our creation* (the Learned Doctor calls it the Law of our Creation) *was revived and expreſſed*, and that the other have their Inſtitution expreſly among the reſidue of ceremonial temporary Ordinances. See to the like purpoſe, *p.* 215, 216, 217.

Mr. *Richard Byfield*, in his Treatiſe on the Sabbath, *p.* 130. on *Col.* 2. 16. ſaith, *That the Apoſtle there ſpeaketh not of the Fourth Commandment, becauſe he treateth expreſly of thoſe Sabbaths which were of the ſame rank with the New Moons.* And that he ſpeaketh as he doth to the *Galatians*, *chap.* 4. 10. *of the Obſervation of Days, Months, and Years, which pertained to the Servitude and Bondage of weak and beggarly Rudiments*, as in *ver.* 9. *Now* (ſaith he) *that any precept of the Decalogue ſhould be ſo accounted, and reckoned as a weak and beggarly Rudiment, was far from the Apoſtle to think, and is abhorred to Chriſtian Ears, and Religion.* Which I think Anſwer to the Doctor's Objections from *Col.* 2. 16, &c.

Which four Opinons I had from another hand ſince I came to *London*, and if I had the uſe of my own perſecuted Study, and other Books here, 'twere eaſie I think, to gather many more.

And upon the whole, I find *Col.* 2. 16. to be againſt judging of Chriſtians then and there, and for ought appears againſt judging either way, and ſo this place, in whatſoever ſence we take it, makes only againſt judging in thoſe caſes.

Pag.

Pag. 59. the Doctor takes the Law for the Seventh day Sabbath to be a new Yoke to the Gentiles, because it was given to the Jews as a Sign, or a distinctive mark, and for a perpetual Covenant, *Exod.* 31. 13, 16, 17. *Ezek.* 20. 12, 20. But this also will be against him, as we shall see by and by.

That it was then new to the Heathens who observed Sunday I agree.

Tis true, it was a sign, but such a sign as all Proselytes did embrace and obey, till the coming of Christ, and *by him is made a perpetual law*, Matth. 5. 18, *&c. and so a perpetual sign between him and his people.*

And tho Circumcision were a sign, yet that is ceased, as before, and Baptism instituted.

And the *Pascal Lamb*, tho it were a distinction between the *Israelites, &c.* and the *Ægyptians*, yet being a Type of Christ, was lain aside by him at his Institution of the Lords Supper, as before by the words, *This do in remembrance of me*, Luke 22. 19. and ceased at his Death.

And if it be meerly circumstantial, and doth not at all influence Religion, whether in the Temple or other place God be Worshipped, *John* 4. 21. as the Doctor, *p.* 60. & *p.* 2. Yet God having so directly resolved, that the Seventh day is the Sabbath, that is not a new Yoke, but an old Institution, for the good of all Mankind, *given at the Creation, and commanded in the Decalogue, and so given by Christ.* And with the rest of the Commandments, *Matth.* 5. 18. and *Luke* 16. 17. *made perpetual by him*, and so I think is Christs Yoke, and an easie Yoke, (for it is only to take the commanded weekly Seventh instead of the First day.) *Matth.* 11. 29, 30. which the Doctor and others should willingly take upon them.

Pag. 60. he adds, *That the Jewish Sabbath* (so he often calls it, and the Word Jewish runs much in his mind) *seems to be, not a continuation of a former Sabbath, but rather a new Institution* (which I cannot find in the Word) as he says he has shewed before, which upon all the search I have made I cannot find in all his Book; and I am loath to observe what I often read therein, the great Latitude he takes that way.

The Doctor p. 60. quotes the *Enquiry*, p. 26. and ſays, *I preſs and put great weight upon it, that the Seventh day is a Sign and perpetual Covenant, to diſtinguiſh his People from others, that is,* ſaith he, *the People of the Jews from other Nations*; which laſt words, *the People of the Jews from other Nations*, are added by the Doctor, whereas my words and meaning was, and is throughout, that the Sabbath was and is a perpetual Sign and Covenant with all true *Iſraelites*, that is, all true Believers of all Nations, in all Ages, from the beginning of the World to the end of it, to diſtinguiſh ſuch from the diſobedient to Gods Laws.

And ſuch Artifice to add ſomewhat of his own to turn what is offered into his own Notion are blameable.

And for the Doctor to ſay, as he there, *That Circumciſion, the Paſſover, and the Seventh-day-Sabbath, were diſtinctive Marks, and at an end by the Death of Chriſt, is not ſo.* 'Tis true of Circumciſion and the Paſſover that they are at an end, as before, but not of the Sabbath.

So that a particular unravelling the many Allegations which I think are not ſo, would make this Reply too large.

And he there makes the Sabbath aboliſhed.

By which affirmings he may make other Commands aboliſhed, if his Sayings and Comments may paſs for Doctrine, to aboliſh and overthrow any part of the Law of God.

And adds there, *That it is as meerly circumſtantial* (as the place of Worſhip is) *whether a Sabbath be kept on this or another day*, which is the Doctor's Opinion, I think directly againſt *Gen.* 2. 2, 3. and againſt the Moral Law, *Exod.* 20. 9, 10, 11. *Eſtabliſhed and made perpetual by Chriſt*, Matth. 5. 17, 18. *Luke* 16. 17. beſides his indifferency to this or another day.

My taking notice of the Doctor's Allegations about Facts which much concern this queſtion, may be excuſed, for that otherways ſome Readers may take them for true, and ſo be miſled in their judging this Caſe, and many I have paſſed by, which obſerving Readers may note.

Pag. 61. he repeats from *Exod.* 31. 13. that the Sabbath is a Sign, and yet p. 60. 61. doubts, was either not obſerved at all, or long before this time had been forgot.

To which I Reply, if the Sabbath were a Sign, and such a perpetual Sign, to be kept throughout their Generations, as it was (as the Doctor) and if it were a perpetual Covenant between the Lord and them, as it was (as the Doctor) and made known to them as before, then surely they knew what day of the Week it was, and forgot it not, but observed it as they do, everywhere where they live to this day, which the Doctor has no reason that I know to doubt.

And if that were so, that the Sabbath was long before forgot, and if the days of the Week are all uncertain, and none can tell which was which, Where are we then, but in utter uncertainties?

And these Objections from the Seventh-day-Sabbath being aboliſhed, and a perpetual Sign (and yet forgot and uncertain) contradict one another.

Pag. 61. he ſays, *God had a particular reſpect to their Reſt from their Bondage in Ægypt, by the Preface to all the Commands,* I the Lord thy God, which brought thee out of *Ægypt, and by the cloſe of this Command, as repeated* Deut. 5. 15.

I Reply, be it ſo, yet that was ſuch a Deliverance, as the Gentiles then had a ſhare in, and as concerned all the People of God, at that time in the World, to take ſpecial notice of, and ſuch a Deliverance as is celebrated by all the Chriſtians in the World to this day, and doubtleſs will be ſo by all ſuch to the end of the World, and is celebrated as ſuch I think in the *Engliſh* Common-Prayer Book: See their Catechiſm.

He there again recurs to *Exod.* 16. for a new *Epocha* of days, which is Replyed to before, that I find no ſuch thing there, as a new *Epocha.*

And *pag.* 62. he ſays, *As God by* Moſes *did give a new* Epocha *or Beginning to a Circulation of Sabbaths at* Marah, *ſo might Chriſt by himſelf, or his Apoſtles, fix another* Epocha *from his Reſurrection.*

I Reply, that neither of theſe *Epocha's* being found in the Word, I think the Doctor blameable for ſaying God did give a new *Epocha* by *Moſes,* which we do not read he did give, and if it be not in the Word, Why does the Doctor affirm, that God by *Moſes* gave it?

And

And he ſays, *It is not expreſly ſaid that Chriſt did bid his Apoſtles to fix another* Epocha *from his Reſurrection, yet he ſays he gave them Commandments for that purpoſe*, Acts 1. 2, 3.

Now for the Greateſt Man living to ſay, Chriſt gave them Commandments for that purpoſe, without a word from Chriſt for that purpoſe, ſeems to me highly blameable, *Every word of God is pure, add thou not unto his words, leaſt he reprove thee*, Prov. 30. 5, 6.

We do ſuppoſe with Reaſon, the Commandments given by Chriſt to the Apoſtles were *to preach the Goſpel, to diſciple all Nations, to baptize in the name of the Father, and of the Son, and of the Holy Spirit, and to teach all things he had commanded them*, Matth. 28. 19, 20. And ſee *Mark* 16. 15, 16, 17, 18. *Luke* 24. 46. to 52, &c.

And we have other Commandments of Chriſt to ſome of his Diſciples, *John* 21. 1, 2. where he gave this to *Peter* (and in *Peter* I think to all the reſt, and to all ſucceeding Miniſters of Chriſt) *ver.* 15. *feed my Lambs*, ver. 16, 17. *feed my Sheep*, ver. 19. *follow me*, which things did and do pertain to the Kingdom of God, of which things *Acts* 1. 3. Chriſt ſpake, but what Commandments in particular Chriſt gave to the Apoſtles for a new *Epocha*, does not appear that I know there, or elſewhere in the Word. But when they are produced, I hope his Miniſters and Churches will receive them, and what elſe the Apoſtles had by Inſpiration of the Holy Spirit, after Chriſts Aſcenſion, concerning the ordering of his Churches, and rightly conſtituted Offices, or concerning any thing elſe which are recorded in the Scriptures, we readily embrace.

And I may requeſt the Doctor to take heed how he grafts any other Commandments for any purpoſe on Chriſt, but what are written in his Word, and if there be no ſuch Commandment from Chriſt in the Word for that purpoſe, for his Apoſtles to fix another *Epocha* from his Reſurrection; Why does the Doctor affirm it, if his Cauſe were good? yet ſuch means to defend it I think cannot be juſtified, and ſuch affirmations in Facts material to the main queſtion, I think ought to be reproved.

As to what is ſaid p. 62. *That not one jott or tittle of the law*, meaning the Decalogue, *is deſtroyed* (I think he means that in *Matth.* 5. 17, 18.) *but doth ſtill continue in force*, and that we are all under that Law, as to the ſubſtance of the Duty.

I Reply, that he there again acknowledges that we are all under that Law, that is, under the Ten Commands, and that they ſtill continue in force.

And if ſo, I would ask the Doctor one Queſtion, who asks me Divers.

Who can reſolve us what is, and what is not Subſtance in Gods Commands, but God himſelf who gave them? he knows what bad work ſeveral have made by endeavouring to mangle them, eſpecially thoſe of the firſt Table, and indeed thoſe of both Tables.

For what is ſaid *p.* 62. that *Matth.* 24. 20. *Pray that your flight be not in winter, nor on the ſabbath day,* which flight was about thirty eight Years after Chriſts Reſurrection, that that makes nothing at all to my purpoſe.

I think a fair anſwer to that is in the *Enquiry, p.* 73. 74. to which *I* add, that we cannot as well argue from hence, that it were a Sin to Labour in Winter, as on the Sabbath day, as the Doctor, *p.* 63. for that the Sabbath and Winter ſtand on different Reaſons, which are obvious; the Sabbath was commanded, and the Winter bad to fly in becauſe of the Cold, Wet, *&c.* and work was not forbidden in Winter, which was forbidden on the Sabbath, as the Doctor knows; and ſo *Matth.* 24. 20. ſeems to the purpoſe, for the Sabbath was to continue by that Text, *after the Death of Chriſt.*

Pag. 63. my many other little Excurſions, as little to the purpoſe he will not name, which is a ſhort way of anſwering.

But ſays *I* take great pleaſure to expoſe the name of Sunday, by which name for diſtinction, *I* ſometimes call it, as himſelf does often, which (if he pleaſeth) he may henceforth call the Firſt day, its true name, as *I* often do, and other ſnubbing of Sunday (as the Doctor there) *I* remember none, but he often calls the Lords Sabbath by a reflecting addition, which *I* often paſs by without ſnubbing again.

He ſays, *'Tis true, ſome of the Heathens did Worſhip the Sun, but that they did it more on Sunday then on Monday, or Tueſday is more then he knows, or I can prove.*

For Reply to which ſee *Enquiry, p.* 88, 89, 90. And for his, and others ſatisfaction herein, *I* refer them to Mr. *Chaſies* Learned Tract on the Fourth Command, Reprinted 1692. which Reprinting *I* think of uſe, being a Learned and Moderate Tract, tho

tho I think Mr. *Chafie* is out in the main Queſtion about the Seventh day, but helps much to prove the Worſhipping the Sun weekly upon Sundays, and many other Truths.

In which Tract, Mr. *Chafie*, *p.* 20. *chap.* 9. does ſhew, that the *Aſſyrians* (which ſeems to have been before *Moſes*, and one of the firſt Heatheniſh Dominions) and that all Nations Worſhipped the Sun, with which Idolatry, he ſays, the *Ægyptians*, and many of the *Iſraelites* and generally other Nations were infected, where *p.* 23. Mr. *Chafie* tells us, *That thoſe Sun-Worſhippers, on what Days of the Week they gave eſpecial Worſhip to the* Sun *or Moon, thoſe Days were called by the Names of the Day of the* Sun, *that is Sunday, and the Day of the Moon, that is Monday.*

So as Sunday is a very ancient day of the Week, and by him it appears they did very antiently divide their time by Weeks; which ancient weekly Sun-Worſhip, I think is proved by the Prohibition, *Deut.* 4. 19. See alſo *Ezek.* 8. 16. 2 *Kings* 23. 5. *Deut.* 17. 3, *&c.*

In which *9th Chap.* of Mr. *Chafie*'s, we have alſo, how the Heathens always Worſhipped towards the Sun riſing, *pag.* 26.27, 28, 29. which Authorities the Doctor may eaſily find.

Mr. *Chafie* ſays, not any Nation of Note under Heaven, but adored the Sun as their God (the Sun was King, and the Moon was Queen, but the Sun was Trump). The *Chaldeans*, *Perſians*, *Ægyptians*, *Phenecians*, *Trojans*, *Grecians*, *Romans*, *Scythians*, *Æthiopians*, *Tartars*, &c. all Worſhipped the Sun.

And *p.* 71. Mr. *Chafie* ſays, *That Sunday was ſo called from our Heathen Anceſtors, who called this day* (that is Sunday) *ſo in honour of the Sun, whom they Worſhipped upon Sunday.*

And *p.* 30. Mr. *Chafie* tells us, *That to take off the Iſraelites from this Idolatry, the Lord uſed this means for one, that they ſhould not have the day of the Sun* (that is, Sunday) *for the day of his Worſhip, but the day before,* (that is, the Seventh day) which I think refers to the time of the 16th or 20th of *Exodus*, which proves not only the Obſervation of the Seventh day by the *Iſraelites*, but of Sunday by the Heathens, and that very anciently, and that continually in the weekly Circulation of Days, to this day, tho' I think Mr. *Chafie* be out about the change of the Seventh day, as before and after.

And

And Mr. *Chafie chap.* 15. *p.* 59. gives the Teſtimony of divers Ancient and Learned Writers, which ſhew that the day of the Sun with the Gentiles was a Week-day, even the ſame which *Mathematici*, the Mathematicians (of old) called Sunday, which ſeem ſufficient Proofs, that the Sun was Worſhipped on Sunday, and that weekly, and that very anciently.

Which 9*th.* and 15*th.* Chapters of Mr. *Chafie*, I think might give ſatisfaction, that all Nations of Note under Heaven Worſhipped the Sun, and that very anciently, as far back at leaſt as the time of *Moſes*, and that upon Sunday, and that towards Sun-riſing, that is, towards the Eaſt, and that weekly, whilſt the *Iſraelites* Worſhipped weekly towards the Weſt, upon the Seventh day.

And Mr. *Chafie*, *p.* 32. *chap.* 10. tells us, *That the Holy Place, (or Holy of Holies) in the Temple at* Jeruſalem *was towards the Weſt, and that when Worſhippers Prayed there, and Bowed, their Poſteriors were towards the Sun-riſing, and their Faces Weſtward*, and that Temple was built by the Lords ſpecial Direction.

Which is one of the means (aſſigned by Mr. *Chafie*) God uſed to take off the *Iſraelites* from Worſhipping the Sun, ſo Sun-Worſhip was long before that.

Which Tract of Mr. *Chafie*, I ſhall a little further conſider afterward.

Pag. 65, 66, 67. the Doctor conſiders the Names of our Days, Sunday, Monday, Tueſday, Wedneſday, Thurſday, Friday, Saturday, which being now the known Names of the Days, he thinks we need no more ſcruple the uſe of theſe Names, then to talk of Pope *Pious*, *Clement*, *&c.* Which I think he gives as anſwer to what is in the *Enquiry*, *p.* 90. againſt thoſe Names of Days, whoſe Original the Doctor agrees to be from Heatheniſh Idols.

To which I Reply, from one of the Texts quoted in the *Enquiry*, *Exod.* 23. 13. *Make no mention of the names of other Gods, neither let it be heard out of thy mouth*, which Learned Mr. *Chafie* *p.* 30. *l.* 25. 26, 27. thinks refers to the Idol Names of the Days of the Week, which alſo proves the Antiquity of Sunday, and the Antiquity of Weeks. And the changing thoſe Names of Days I remember, was propounded by ſome of the Reformers, about the beginning of the Reformation in *England*: And Pope *Sylveſter*, the firſt of that Name, hating the Name and Memory

of the Gentile Gods, gave order that the Days ſhould be called by the Name of *feriæ*, as I remember they are named in the Centuries.

And it ſeems to me in this, and ſome other caſes, the main Doubt is, Whether we ſhall be ruled by the Word or no?

And the Names of our Days of the Week being Idolatrous, as the Doctor agrees; I did in the *Enquiry*, *p.* 90. upon the occaſion of Sunday, ſay a little about them, upon which the Doctor expatiates, and falls hard upon Scruples.

Now cauſeleſs Scruples I yield are a Weakneſs, but a true Conſcientious Tenderneſs of Mind, not to offend God in any thing, wherein his Will in his Word is made known, is as I think, one of the moſt excellent Frames in Man. And if the Doctor under his Notion of Scruples, thinks to reflect upon Conſcientious Obedience to the Word, or any part thereof, (which I hope he does not) he will be much to blame, and God having ſo expreſly forbidden the mention of the Names of Idols, as theſe were by which the Days are called Sunſday, Moonſday, Tuiſcoſday, Wodenſday, Thorſday, Frizaſday, Saturnſday.

Anp having alſo expreſly given us in his Word, the proper true Names of the firſt, ſecond, third, fourth, fifth, ſixth, and ſeventh Days, which Seventh day is called the Sabbath throughout the Scriptures, how ever that may ſeem to the Doctor, I make no Scruple to call the Days of the Week by the ſame Names as the Lord calls them; and if the Doctor will retain the old Idol Names without Scruple, notwithſtanding his own acknowledgement whence they are, and notwithſtanding the Word againſt them, I cannot help it, and it ſeems to me the moſt ſubtile of thoſe, who are ſo fond of holding faſt the Idol Names of Days, do doubt the conſequence of laying them aſide, as if it might by degrees introduce both true Names and Things.

What is ſaid *p.* 68. 69, 70. (upon the occaſion of Scruples) about Spiritual Worſhip, and Worſhipping in Spirit and in Truth, I think does much concern all that fear God. But becauſe he does not ſpeak out directly, but only falls upon Scrupuloſities, and Shadows, and Circumſtances ſeemingly, though I think it pretty plain what he reflects upon, I ſhall reply but a little to that, and do refer the Reader to the *Enquiry*, *p.* 32. where he may find in few words what I think from the ſecond Command (beſides

ſides many other Scriptures) of Forms of Worſhip, Graven, Printed, or Written, and not inſtituted by the Lord, but invented.

And in Reply to another, I think *Luke* 11. 2. compared with *Matth.* 6. 5, 6, 7, 8, 9. about the Lords Prayer, that the ſame Cautions of, *into thy Cloſet, ſhut thy Door, and in ſecret, and in ſecret*, &c. *Matth.* 6. 6. do refer to, and explain *Luke* 11. 2. By which Cautions I think he ſhould be governed, and *Enquiry, p.* 32. he may ſee what I think from *Eph.* 5. 18, 19. *Col.* 3. 16. about ſinging; all which, and much more, ſome may count little things, Scruples, and cauſeleſs Scruples, nice Speculations, and needleſs Scrupuloſities, whereby (as ſuch may pretend) men are diverted from the Subſtantials of ſerious Religion, and ſpiritual Worſhip, which I think are very hard Reflections.

Now I doubt, that not only the *Romiſh* World, but ſome others not of that way, as far as I can diſcern, are yet at ſome diſtance from their Duty in thoſe caſes, who are held to the Frames wherein they walk by the Authority of Men, and who for years paſt, have taken a liberty to comply with the Worſhip of the Country where they live, and take all down without chewing, as they find them, and ſo I doubt eſteem thoſe who differ from them (who upon the moſt diligent Search, and long Experiance, Worſhip God as they think, according to the Word) as ſcrupulous, and as ſtanding for little Circumſtances and Shadows, and ſo Conſcientious, Lively, Spiritual Worſhipping as but Shadows, and not ſubſtance of Chriſtian Worſhip, and ſuch Worſhippers, as diverters of others from ſerious Religion, many of whoſe Rods do yet bud and bloſſom, and bring forth Almonds, which if God ſo pleaſe, I ſhall be heartily glad to hear of their Rods who reflect upon them.

Which little Circumſtances and Shadows as they are called, do not at all, as ſome pretend, influence the ſubſtance of ſpiritual Worſhip, but are meer ſcruples, and minute things; and here it ſeems we have ſome thoughts of ſpiritual Prayer, *&c.* as before of Preaching. And thus the very Life and Power of Chriſtian Worſhip is, as I think, reflected upon by ſome who have Frames of right Worſhip, 2 *Tim.* 3. 5. and ſome of them correct Frames, that is, who have a way of Worſhip which has ſome ſimilitude, or likeneſs to right Worſhip) who change their Glory for that which doth not profit, and drink the Waters of other Rivers inſtead of Living Fountains, between which ſeve-

ral Waters there is an internal difference, as great and manifeſt, as there is between good, wholeſome, running and living Springs, and dead Water, which may be ſome ſhort and weak Reply to the Reflections before mentioned.

And if it were not to avoid offence, I had written, and might write more on this ſubject, which ſo much concerns all Mankind certainly, to know how to Worſhip Jehovah aright, and which for all Mankind, Miniſters and others, old and young, who have the Scriptures of the Old and New-Teſtament, and common Sence, and can ſpeak, and are by Grace made willing, is demonſtrably as eaſie to be put in practice without Crutches, and to be taught even to Children, without more adoe, as for ſuch to be taught, for juſt Reaſons, to ſpeak for any thing they ſtand in need of, and would deſire another, in whoſe power it is to give unto them.

And upon this occaſion I had thought on ſome Lines about Swearing to a Point, and about abjuring Endeavours, whether lawful, peaceable, and honeſt Praying and Preaching Endeavours be excluded, but to avoid offence have croſſed them out.

And to return: Tho it be all one to the Doctor, whether the days be called Saturday, Sunday, or *Alpha*, *Beta*, *Gamma*, in this we differ a little, he takes them as it ſeems, as he finds them in the World, and I take them as I find them in the Word, and I know no principle amongſt men, which does ſo effectually anſwer, and cure all blamable ſcruples, and unquietneſſes of Mind, as a ſincere Obedience to all the Wills of God, which he that will do ſhall know, *John* 7. 17. which I doubt taking all as one, finds them, though it may lull in ſecurity, will never perform.

Pag. 68. He blames the whole of Judicial Aſtrology, as precarious, and only a Trick to amuſe credulous People, and make a gain of them, which is truly blameable, yet amongſt two ſorts of People is now very common.

As

As to what is ſaid *p.* 68. about meeting once upon a Sabbath day, beſides Morning and Evening Worſhip, *&c.*

I Reply, that I think that moſt for the real Service of God, and the Good of his People, which God has directed in his Word, which Rule, unleſs ſome neceſſity intervene, will be always found free from all Inconveniences; and for that I refer the Reader to the *Enquiry*, *p.* 83. 84. Almoſt all the Queſtions in theſe Papers depend much upon this, Whether Man ſhall be allowed to be wiſer then God?

Pag. 69. Whether to begin the Sabbath at Six or Twelve a Clock at Night? he thinks a thing not worth contending about.

And if it be ſo ſmall a thing, not worth contending about, Why does he not begin it when the Lord began it, that is in the Evening? one would think that none ſhould differ with the Lord over all for a ſmall thing, and of ſo little worth, when he has in his Word plainly told us his Will.

And tho he thinks it not much more, whether on this, or that day, ſo the Sabbath be well kept, I do not yet know what he means by well keeping, but the words, this or that day, ſeem in him very indifferent to either, and I doubt will make any Man of that mind very cold in well keeping it.

I think with the Doctor, we are to avoid fooliſh Queſtions, and to ſtudy things which make for true Peace, which Gods Word when it is obeyed, does moſt certainly do, and the fooliſh Queſtions are thoſe which croſs his Law and Word, and are contrary to it, and ſtriving againſt his Law and Word, is one of the worſt Fruits of the Fleſh, which Wars againſt his Will, and (to uſe ſome of his Words) *in whomſoever that Temper is found* (I doubt) *it is for want of true Love, and other Fruits of the Holy Spirit.*

And when ſome ſtudy to ſpin out Diſputes into ſo fine a Thread as to make the day begin and end at one time, which God has ſo firmly ſettled to begin and end at another, *Gen.* 1. 5, 8, 13, 19, 23, 31. and to make the Week days all uncertain, which is which, *&c.* is to make that dark and difficult, which the Scriptures and Works of God have made plain.

I think withhim, we complain of the *Romaniſts* (and I think of others alſo) and deſervedly, for loading their Worſhip with Ceremonies, the number of which (beſides that they are meer humane Inventions, and ſo of no ſpiritual Uſe) are a burden which has broken down many eminently Holy and Learned in this Age, and which divert the Mind from Spiritual Worſhip.

And I think it alſo ſomewhat of the ſame Miſchief, when Mens Minds are amuſed with uncertain dark Speculations, whereby they are endeavoured to be turned away from plain and eaſie Obedience, and Ground is layen for perpetual Doubts and Scruples, whilſt the Word ſays one thing, and ſome of great Learning and Influence do and teach another.

And as to the Point in queſtion, I may ſay (as the Doctor *p.*70.) *I have upon the whole ſaid, as I weakly can, ſo much as I think may ſatisfie others, if they conſider it without* Prejudice, *a temper which the Holy Spirit can give his* People, *and I know when men have long eſpouſed a Notion by which they have a benefit, which Notion, if they let go, they looſe or endanger that benefit.*

It is no great wonder if they go on in their old way, till God does awaken them, but whether they go on with or without Doubts and Scruples, I know not.

Nor do I know any thing can be ſo plainly ſaid, no, not from direct Word and Law of God, which by an Ingenious and Learned Man, may not be cavilled at, if he be ſo minded, and God will ſuffer him, and when the Lord has, as it ſeems to me, ſo plainly declared his Will, if ſome will not ſubmit to it, who elſe can help it?

And when I have thus ſaid, I leave the Succeſs to the Lord.

Pag. 71. he mentions a late Book on this Subject, to which I had drawn ſuch Anſwer as I then could, before I ſaw the Doctor's, but finding, as far as I remember, nothing therein in this caſe but what is offered with great Advantage by the Doctor, or what may be anſwered by obſerving Readers. I think to ſay but a little more to it.

P. 5. of his Preface, he ſays, *Suppoſe the Authors* (he means the Author of the *Enquiry*) *Notion be Orthodox, and the contrary* (that is, his own) *Heterodox, he gives us the pernicious tendencies thereof.*

That

That is, as I understand him, suppose it to be the mind of Christ, and a Sound and Orthodox Opinion, that the Seventh day is the true Christian Sabbath (which is a fair, and I think a true Supposition) yet he is against the Communicating of it as pernicious (which seems to me somewhat harsh) and suppose his own Opinion Erroneous and Heterodox; yet he is for it, and would not, as I understand him, have it contradicted: to which I only Reply, that I doubt the ancient Prophets, the Apostles, and the Reformers from *Rome*, &c. were not of that mind.

In his little Book, he has these and other Reflections on the Author of the *Enquiry*, or on that he there offers, or on those who receive it, *&c.*

As Judaical, fanciful, baffled, absurd, Heterodox, and impious, scrupulous, superstitious, a Weed, and Thorn, rotten Premises, sandy Foundations, false Measures, Proofs invalid, which it pitties him to see, uncharitable, rigorous, deluded Brain of silly Zealots, impertinency, empty, false Premises, silly Conjectures, against all Reason and common Sense, *&c.* which seem to me blameable.

And he hopes *p. 56. himself has written by Gods Assistance and Guidance*, and *p.* 163. *by Gods Assistance*, and *p.* 116. *by Gods Help.* and (he hopes) *his Guidance.*

Which Expressions I think may be used sometimes, and in some Cases, but men should take heed how they use them, as if they were divinely inspired, when they use them so interwoven.

Pag. 70. to *p.* 79. the Doctor sums up what he has offered, with all the advantages of a Learned Man, (as he sometimes does before) with new words, on which I might make some Remarks.

In that about the Fifth Command, *p.* 82. he tells us, *His Humane Law, that is to determine who is to be reputed the Father*, and this he applys, first to natural Parents, which as cases may be put, may fall very heavy upon many Children, whose Parents were married, but not according to Human Law.

And that General Rule from Humane Law, if I mistake him not, he understands as determining the Law of God, for he says, *p.* 81. *There be many things which the Word of God, or the Divine Law doth determine in* Thesi (*that is in a general Position*) which *when* (in *Hypothesi*) *they come in practice*, will require *the intervention of Prudentials, or Humane Laws*, and he there, and *p.* 82.

puts

puts cases upon the Eighth, Seventh, Sixth, and Fourth Commands.

So his General Rule is applyed to Laws in both Tables.

And what he there says as to Natural Parents, the like he says as to other Superiours, as well as Natural Parents, and those Laws which seem absolute (says he) *have yet their tacit Limitations implyed.*

To which I Reply.

That I think every Man should beware how he sets up Humane Laws, to determine against Gods Law in any case, for if Gods Law determine one thing to be a Duty or a Sin, and Mans Law determine the contrary, we are I think to obey God, *Acts* 4. 19. whose Laws are Superiour to all Humane Laws.

And he that in the Duties required in either Table, does allow the intervening, or coming in of Prudentials, or Humane Laws to controul or to determine the Word of God, or the Divine Law, under that colour, or tacit Limitations implyed, and of room for Prudence to interpose, does, I doubt, unlord the Word and Law of God, *Mark* 7.13. (which unlording the Word, or making it of no effect, *Mark* 7. 13. is also spoken by our Lord there, in the case of the Fifth Command, *v.* 9. to 13.) and does open a gap to enervate that Law of God.

So that for any to say, that his Hunane Law that is to determine who is to be reputed my civil Parent, that is, who is my lawful Prince (whatever the Law of God determines in that case) under the subtile Words of *Room*, for Prudence to interpose, and of tacit Limitations implyed, I doubt reserves a liberty inconsistent with the Word and Law of God, and very hard to be defended.

For with those Limitations, and if Humane Laws shall determine the Divine Laws; in some Parts of the World bad Men may find Pretences for the rankest Atheism, Theism, Arrianism, and Blasphemy against the Holy Spirit, notwithstanding the First Command, for the foulest Corruptions and Invasions on Christian instituted Spiritual Worship, notwithstanding the Second, for the highest Prophanations of the Name of the Divine Majesty, notwith standing the Third, as well as for polluting the Sabbath, notwithstanding the Fourth, and for Rebellion, Murder, Adultery, Stealing, False-witnessing, and Coveting, notwithstanding the other Six. And so it seems to me, such

Limita-

Limitations, &c. have need of many Cautions to correct them.

Now before I answer the Doctor's two Expedients, I first Reply to somewhat more I find in Mr. *Chafie*'s Learned Tract.

Mr. *Chafie* in *p.* 2. of his Epistle, says, *That Christ the Son of God, hath taken away the Jews Sabbath, and Established another, contrary to what God the Father instituted*, &c.

Now, tho I hope he was a very Good, as well as a Learned Man, yet he seems not to have then had clear Apprehensions of Christ, as creating the World, and then resting, nor of Christ, as instituting the Sabbath, *Gen.* 2. 2, 3. nor of Christ confirming the Moral Law at *Synai*, &c. *Exod.* 20. nor of Christ making it perpetual, in *Matth.* 5. 18. *Luke* 16. 17.

And in that Tract Mr. *Chafie* speaks of one Sabbath at the Creation, another in *Exod.* 16. and another at the Resurrection of Christ; by which Notion he makes (to have been) three Sabbaths, from whom I think the Doctor takes up (if I mistake him not) the like opinion of three Sabbaths, wherein I think they are both out, as before. And hereafter for Mr. *Chafie*'s Notion of one Seventh-day-Sabbath at the Creation, and another Seventh-day Sabbath in *Exod.* 16. I doubt would make two Seventh-day-Sabbaths in one Week of seven Days, which seems to me inconsistent, and would make the First-day more uncertain also, besides the uncertainties of the Doctor.

Mr. *Chafie*'s opinion, *p.* 19, 20. *That God hath not bound men to any set time to begin their Week*; and *chap.* 8. *p.* 18. he says, *The Law-giver himself hath plainly pointed out unto us in this Law*, that is, *in the Fourth Command, which is the Lords Day, or Sabbath of the Lord, and that is the day following the six days of Labour (with Men) and that in every nation, however they begin their Week, the Seventhday thereof is the Lords*, p. 20. l. 9. p. 44. l. 6, 7. and his Epistle, *p.* 7. *l.* 4. *and that the Seventh day is not to be reckoned from the six days of God's Labour, but from the six days of Labour with Men*; and so also in his Postscript; but doth acknowledge *chap.* 11. *p.* 35. *it hath been the general opinion, not only of the Vulgar, but of the Learned also (which opinion of the Learned I think is right)* that the Seventh day commanded us in this Law, hath Relation only to the six Work-days of the Lord God, and not to the six Work-days with Men; which opinion of Mr. *Chafie*'s for Mans Day, is, I think, contrary to *Gen.* 2. 2. for *on the seventh day God*

ended his work, &c. and rested the seventh-day from all his work; so as twas the six days God wrought, which were the six Working-days, and the Seventh day God rested, when he ended his Work, which was and is the Holy and Blessed Sabbath, which first appointment of the Lord I find no where changed, and so *Exod.* 20.9, 10, 11. *Six days shalt thou labour, but the seventh day is the sabbath of the Lord, in it thou shalt not do any work*, &c. *For in six days the Lord made Heaven and Earth, and rested the seventh day, wherefore the Lord blessed the sabbath day, and made it holy*; and so it seems very plain, that the six Working-days are those on which the Lord wrought, and the Resting, or Sabbath day, that which the Lord made Holy, and Blessed, and on which he Rested.

And Mr. *Chasie* in *chap.* 12. says, *God by his Law tyeth all Nations, that at what time soever they begin the Week, they work not on the Seventh day, but sanctifie it.*

Which would be true if men began the Week as the Lord directed in *Gen.* 1. but else by that Rule of Mr. *Chasie's*, Friday in *Turkey* (being their weekly Sabbath) the Christians living in *Turkey*, are bound by the Fourth Command to sanctifie Friday, (*i. e*) the sixth Day of the Week, as the Lords Sabbath day, because the *Turks* there so do.

And by the same Rule, those Christians who live in any Heathen Nation, where they Worship the Sun, and observe Sunday, there they must keep Sunday, and Sanctifie it, because the Heathens where they live so do.

And those Christians who live in those Christian Provinces, who keep the Seventh day, must keep the Seventh day as the Lords Day, because others so keep it, and for that reason. And the like of those who live in any part of the World amongst the *Israelites.*

And those Christians who live in those Christian Countries where they keep the Seventh-day-Sabbath, and the First day also, must keep I know not which of them by Mr. *Chasie's* Rule. And I take it as agreed, we are not to keep two Days in a Week, and that there are some such people of these sorts, see *Enquiry*, *p.* 119, &c.

Which Rule of Mr. *Chasie's*, to resolve which is the Sabbath day commanded by the Practice of the Country where we live, and that God hath not bound men when to begin their Week, is to set up Mans Day, as it seems to me, against the Lords Day,

Day, and I think the Doctor writes by, for he seems to take it as he finds it.

Which Rule I doubt will agree neither with the letter or meaning of *Gen.* 2. 2, 3. or of the Fourth Command.

What Mr. *Chasle* objects, *That by the different Horizons, wherever Paradice was* (which *p.* 17. he says is unknown) *no man can tell in the place where he liveth, when to begin the Day of Gods resting at the Creation.*

I Answer, if our Sabbath did begin at the same instant of time that Gods first Rest did, and Men were obliged to that instant, then that were an hard objection.

But I know no place in the Word where it is said, that every Sabbath afterward was to begin the same moment or time that the first Sabbath began in Paradice, or at *Synai*, &c. Nor do I remember any thing so offered in any Writer. But that the Sabbath then did, and that Sabbaths afterward were to begin in the Evening everywhere, as Time was distributed into Days at the Creation, I think is before shewn, and that every Day of the Week began in the Evening, and lasted from Evening to Evening, and that the Days began at or about Sun-set, and supposing the Darkness and light were the Evening and Morning of the three first Days, *Gen.* 1. 5, 8, 13. sure the Days then did not begin at mid-night, when Darkness began the Day, and Darkness and Light made up the First day, and so the Second day, and so the Third day, which Word I think may settle that Point, that the Days did not begin at mid-night.

Suppose also the Sun Created, as it was the Fourth day, and went round the Earth every day after it was created, as it did, and does to this Day. But on what part of the Fourth day the Sun was created is not certainly revealed that I know.

The Fowls and the Fishes were created upon the fifth day.

And Adam *was created on the Sixth day, and being created in the image of God, was made capable of knowing and contemplating the Perfections of him that created him, and of observing, and keeping Holy the Seventh day, which presently after his Creation was Consecrated, or made Holy, and Blessed, to let him into that Spiritual and Heavenly Life and Rest, which his State of Innocency made easie and pleasant to him.*

And in Reply to one of the Doctor's Expedients, we may also suppose the Sun when set in the Firmament, *Gen.* 1. 17. travelled Westward round the Earth daily, as it still doth.

Now when the Sun did ſet the Fourth day, then the Fifth day began at Paradice, and when the Sun did ſet there next, the Sixth day began there, and when the Sun did next ſet there, the Seventh day began there, and that firſt Seventh day was probably as long as the other Days of the Week were, and are.

And as the Poſterity of *Adam* (and ſo of *Noah*) travelled Eaſt, Weſt, North, or South, by degrees the Earth was overſpread, *Gen.* 9. 19. and into whatever Country they came, as the Sun did ſet, ſo every Day of the Week began, and ſo on to this day.

I Write as plain as I can.

So as the weekly Seventh day did begin as the Sun did ſet, in every place round the Earth, from Paradice Weſtward, till the Sun came about in 24 hours to Paradice again.

And for an inſtance, and for certainties ſake, *I* will begin with the Eleventh of *March*, the vernal *Æquinox*, $169\frac{2}{1}$. which falls out to be the Seventh day of the Week.

And the Seventh day at the Creation, did begin as the three Firſt days, and the other Week-days did, that is, in the Evening, as Mr. *Chaſe*, and many other Learned Men do agree, at, or about Sun ſet, as I think is before ſhewn, and laſted 24 Hours, from Evening to Evening, according to *Gen.* 1, and *Gen.* 2.

And the Sabbath day then was as it ſtill is, proportionably as long as the other Six Days of the Week allowed for Work, or rather wherein we are commanded to work, every of which ſix Days hath a Night or Darkneſs, as well as Day Light, in which Night or Darkneſs, if need be, Men may as lawfully work, as in the Day Light, tho generally the Day is made for Work, and the Night for Reſt.

And ſo the Sabbath day hath an Evening, and a Morning, that is, a Night and Day of Holy Reſt, in which Night we may take Reſt, as in other Nights.

As for thoſe who begin the Sabbath day in the Morning, they loſe the Evening, that is, the Night of that Day, which being no part of the Sixth day, nor (to ſuch) any part of the Seventh day, yet 12 Hours of time between the End of the Sixth, and Morning of their Seventh day, would ceaſe to them to be any part of the Week, if their Opinion would hold who begin the Sabbath in the Morning, unleſs they continue their Sabbath till the next Morning, and ſo turn God's firſt Inſtitution upſide down.

Others who begin and end the Sabbath day at mid-night, being

ing then generally asleep at both, when they begin and end it, they cannot tell when they begin or end it, and so must needs loose those Meditations which are peculiar to the one and to the other, and how any can begin or end it at mid-night I know not.

But supposing as before, the Evening in all Parts of the Earth, begins and ends the Day, then it is easie for all to know the beginning and ending of it.

And as the Evening and Morning made up every Day of the Week in Paradice, so Evening and Morning, as Mankind came about the Earth, made up every Day of the Week everywhere else, and as the Evening of the Seventh day came, so the Sabbath began, and the Sabbath ended everywhere as the rest of the Days of the Week ended, that is, the Evening after.

And if this be the true Scheme of Days, then somewhere in the Round of the Earth, every Inhabitant of it the *11th.* of *March*, $169\frac{2}{3}$. may not only keep the Sabbath, but certainly know when it begins and ends, and will have also their full six Nights and Days in the Week for their Work and Callings.

And so as *Adam* or his Posterity, and so as *Noah* or his Posterity, travelled into any part of the Earth, East, West, North, or South, where ever they came after six days of Travel, or other Labour, they might, as the Sun did set, Rest the Seventh day.

And all the tying up all parts of the Earth to the precise time or moment of the Lords resting in the Evening of the first Seventh day at the Creation, and that the Seventh day Sabbath everywhere over the Earth, ever after, must begin and end the same minute the first Sabbath began and ended, whether it be at mid-day, or mid-night, or any other part of Night or Day, seems a meer cramping of the Question, without any Ground for it that I know from the Word.

Whereas, if the days begin in the Evening, as I think they do, and if the Evening and the Morning do constitute and make up a day as they do, then all the Scruples raised, when every Day of the Week, and in particular, when the Seventh day-Sabbath, all over the Earth, doth begin, and end, are resolved, that is, in the Evening, and so the two long days in *Joshuah's* and *Ezekiah's* times, make no alteration of Days, as in the *Enquiry*. And so the Evening and the Morning make up every Day of the Week to us in *England*, and to every other Nation.

tion in the Earth, and for any other certain way to resolve when the days do begin and end, but by Gods first appointment, I know not, for else it would put the most skilful Mathematicians everywhere to a stand, when to begin and end the Days, and leave all Computations of Days, and Weeks, and Time in uncertainties and great disorder.

I take the 11th. of *March* the vernal *Æquinox*, because Astronomers agree the Sun to be then in the *Æquator*, as it is the 11th. of *September*, at the Autumnal *Æquinox*, at which times, the Days and Nights are by them said to be equal all over the Earth.

And if I had supposed the Sun in his Declination to either of the Topicks, the various Climates, and obliquity of the *Horizon*, might have occasioned disputes, which, what I can, I avoid, and therefore take the 11th. of *March*, $169\frac{2}{3}$.

Nor do I enquire the place of Paradice, where it is, about which there are many disputes, which place Learned Mr. *Chusie* confesseth is not known.

And if we know not where Paradice is, then I cannot begin to give Instances of the Scheme before from thence, but if it lies East or West from *Mount Synai*, that will make some difference of time in the beginning and end of Days at *Synai*, and at Paradice, and yet not alter the days of the Week in either, for that the Seventh day of the Week in Paradice, was, is, and will be in the weekly Circulation of days, the Seventh day of the Week there.

And the Seventh day in the Week at *Synai*, though it may differ in degrees of Longitude from Paradice, yet was, is, and will be in the weekly Circulation of Days, the Seventh day of the Week at *Synai*; and so of the rest of the Days there and in every other place, as in *Ægypt*, *Exod.* 5. 5. where the *Israelites* kept the Sabbath, and *Exod.* 16. 1, 23, to 30. in the Wilderness of Sin.

And yet notwithstanding that difference in Degrees between Paradice and *Ægypt*, and the Wilderness, and *Synai*, that made no difference between them, as to the beginning or ending of Days.

In Paradice the Seventh day (as the First, Second, and other Week-days) began in the Evening, and ended the next Evening, and so the Seventh day in *Ægypt*, in the Wilderness, and at *Synai*, began in the Evening, and ended the next Evening. And

at

at all those places, according to appointment at the making of the World, *Gen.* 1. and *Gen.* 2. notwithstanding the different Degrees or Minutes there might be of the Sun-setting at Paradice, and at those places.

The Lord who knows all his own Works, the Beginning or Head of whose Word is Truth, *Gen.* 1. 1. *Psal.* 119. 160. *The entrance of whose words will give light, Psal.* 119. 130. *Blessed and made holy the seventh day Sabbath,* Gen. 2. 3. *at Paradice.*

And blessed and made holy the seventh day at Synai, Exod. 20. 11, 12. although it is likely there are some Degrees or Minutes between.

But how ever that be, yet we are pretty certain by the Maps where *Synai* was, and is, and where *Jerusalem* was and is.

And according to the common received Principles of Astronomy, fifteen Degrees making an Hour, *Jerusalem* is situate about six Degrees in Longitude, Westward from *Synai*, and so the Sun sets at *Jerusalem*, after his setting at *Synai*, twenty four Minutes of an Hour, or thereabout, that is, two fifth parts of an Hour, Westward from *Synai*, and yet that difference in the beginning of the Seventh day at *Synai*, and of the Seventh day at *Jerusalem*, made no alteration of the beginning or ending of the Seventh day-Sabbath at either.

The same Seventh day which was commanded to be remembered to be kept Holy at *Mount Synai*, and which was repeated by *Moses* in *Deuteronomy* near *Jordan*, which place near *Jordan* may be about twenty two Minutes of Longitude from *Synai*, was certainly remembered and kept Holy by the *Israelites*, at *Mount Zion* in *Jerusalem*, with this difference, that the Seventh day began at *Jerusalem*, twenty four Minutes of an Hour after it began at *Synai*, and some Minutes after it began near *Jordan*, which made no alteration of Days at either, but the Seventh day at *Synai* began in the Evening, twenty four Minutes of an Hour before it began at *Jerusalem*, and at *Jerusalem*, the Seventh day began twenty four Minutes of an Hour Westward, after it began at *Synai*, and yet was the Seventh day in both, and began in the Evening at both, that is, at or about Sun set at both, notwithstanding the difference in time of twenty four Minutes, which may a little direct how to find when the Seventh day doth begin, and so of the rest of the Days everywhere.

This may be illustrated by further Instances, and for certainties sake, I will set out, and begin to reckon from *Jerusalem*, where

where they observed the true Seventh day Westward (without setting a Meridian there, altho it be Arbitrary, as the Doctor acknowledgeth, and may be set where we will) and by degrees bring the Account round the Earth to *Jerusalem* again.

From *Jerusalem* to *Colosse*, are about seven Degrees, that is, twenty eight Minutes.

From *Jerusalem* to *Ephesus* 9 Degrees, that is, 36 Minutes.

From *Jerusalem* to *Antioch*, where *Paul* and his Company kept the Sabbath, *Acts* 13. 13, 14, 15, 16, 27, 42. 44.

From *Jerusalem* to *Philippi*, now ruined and desolate, which was situated on the confines of *Thrace*, are about 14 Degrees, that is, 56 Minutes, where they kept the Sabbath, *Acts* 16. 12, 13, 14.

From *Jerusalem* to *Corinth*, are about 17 Degrees, that is, 1 Hour and 8 Minutes, yet this difference of time, and so of beginning of the Sabbath, made no alteration of the Sabbath, where they also kept the Sabbath, *Acts* 18. 1, 4.

As they did also at *Thessalonica*, Acts 17. 1, 2. where the Sun sets about 1 Hour and 10 Minutes after it sets at *Jerusalem*.

And everywhere as the Sun did set, so the Sabbath day, as every other Day of the Week did begin and end as before.

From *Jerusalem* to *Warsaw* in *Poland*, are about 22 Degrees, that is, 1 Hour and 28 Minutes difference of Sun-setting.

From *Jerusalem* Westward to *Vienna*, are about 29 Degrees, that is, 1 Hour 56 Minutes.

From *Jerusalem* to *Rome*, are about 30 Degrees, that is, 2 Hours.

From *Jerusalem* to *Amsterdam*, are about 40 Degrees (*i. e.*) 2 Hours and 40 Minutes.

From *Jerusalem* to *Paris*, are 44 Degrees, that is, 2 Hours 56 Minutes.

From *Jerusalem* to *London*, are about 48 Degres, that is, 3 Hours and 12 Minutes.

From *Jerusalem* to *Edinburgh*, 49 Degrees, that is, 3 H. 16 Min.

From *Jerusalem* to *Dublin*, about 53 Degrees, that is, 3 Hours and 32 Minutes.

From *Jerusalem* to *Lisbon*, are about 57 Degrees, that is, 3 Hours and 48 Minutes.

From *Jerusalem* to *New England*, are about 120 Deg. that is, 8 H.

I have passed over the first Meridian (which is Arbitrary as before) and follow the Sun as it goes round the Globe of the Earth, till it comes about to *Jerusalem* again, which as to this way of accounting, I think makes no alteration.

And

And all these differences in Hours and Minutes, from the setting of the Sun at *Jerusalem*, and the setting of the Sun in all these before-mentioned, and all other places in the Earth, make no alteration of the Days, or of the Sabbath, all which begin every where, as the Sun sets every where, and when the Sun every where did set, so the Sabbath day, as every other Day of the Week did begin and end as before.

I still follow the Sun from *Jerusalem* to *Japan*, the Sun may be said to set seventeen Hours at *Japan*, after it sets at *Jerusalem*, and when the Sun sets at *Japan*, then the Seventh day begins at *Japan*, 11 of *March*, 169$\frac{5}{6}$.

And from *Japan* (to pass over the other Meridian and Rest of the Land in *Asia*) to *Jerusalem* again, about seven Hours.

And so from *Jerusalem*, as the Sun goeth round the Earth to *Jerusalem* again, are 24 Hours, that is, from the Sun-setting at *Jerusalem* the 12th of *March*, 169$\frac{5}{6}$. to the Sun-setting at *Jerusalem* the 13th of *March*, 169$\frac{5}{6}$. are 17 Hours from *Jerusalem* to *Japan*, and 7 Hours from *Japan* to *Jerusalem*, and 17 and 7 are 24 Hours, the Evening and the Morning which make up the Day.

Which Scheme does, as I weakly can, travel round the World, and if it be right in the main, may answer some Doubts about the Days in this case. And if I mistake, I think I do not wilfully mistake, in which account I had no help from Globes, and so I have no great assurance, but that there may be mistakes, and I am content to be corrected by the Learned Doctor, who excels in Astronomy, in Geography, and I think in most other Learning. Or any other Ingenious, Unprejudiced and Skilful, who may find mistakes in the Degrees of Longitude, and in the Hours or Minutes, which however I think may not hurt the Opinion built upon it, that the difference in the time of the Sun setting in any of, and all those places, and so of all other places in the Earth, the 11 of *March*, 169$\frac{5}{6}$. makes no alteration in the beginning or ending of the Sabbath day, supposing as before, that day (with the rest of the Days of the Week) did begin at the Creation, and does still begin and end about the time of the Sun setting, and suppose also that beginning and ending never altered since the Creation to this day.

And if this be so, it seems demonstrable, that every Day of the Week began every where in the Evening, and the Seventh day also round the World as the Sun did set.

The Doctor's other expedient, *he would have me begin my Week on Monday, and then Sunday will be the Seventh day, I suppose he means if I can tell seven.* But if the Doctor please to begin the Week as God begins it, *Gen.* 1, 5. and if he reckon on *v.* 8. 13, 19, 23, 31, as God does, he will find *Gen.* 2. 2, 3. the Seventh day to be the Sabbath, and as it seems to me, to begin in the Evening.

And in lieu of his two Expedients, I will with his Favour, advise him and others two things,

1*st*. Upon the Fourth Command, *Exod.* 20.8,9. *To take heed how they assume a liberty to alter any Command of God, or any jot or tittle thereof, because of* Mat. 5.18,19. & Rev. 22.18,19, &c.

2*dly*. Upon the Second Command: *Whatever be the manner of Worship in the place where he or they live, unless they be sure that for Matter and Manner it be according to Christs Institutions: That they beware how they take it as they there find it, which though it may be a probable means of worldly Advantages, yet I have some doubt, it is no sound Rule to Worship by, because the Lord thy God is a jealous God, visiting iniquity, &c. and shewing mercy to those who love him, and keep his commandments,* Exod. 20.4,5,6. & Deut. 5.8,9,10, &c.

And upon the whole, I think not A, but the Seventh-day-Sabbath was observed by the Lord, *Gen.* 2.2, 3. and afterward by the Patriarchs, by *Moses*, and by the *Israelites* in *Egypt*, and in the Wilderness of Sin, where they had *Manna*h, and at *Mount Synai*, and at *Mount Zion* in *Jerusalem*, and to the end of the Old Testament, *to whom the Lord made known his sabbath*, Neh. 9.13, 14. his Sabbaths as before, *and to whom he gave them as a sign, and as an everlasting covenant, and that not A, but, The Sabbath was observed perfectly and constantly by Christ during his life*, which I think proves it not forgotten, nor altered to his time, and that not A, but The Sabbath was observed by his Disciples, inspired by the Holy Spirit after his Resurrection, and Ascension, which also proves it not forgotten, nor altered then.

And as their losing the Knowledge, which was the Seventh day, is not in the Word that I know, so the certain Seventh day, was preserved by all Nations, Worshipping the Sun on Sunday, Mr. *Chasie*, *p.* 20, &c. *and all the* Israelites *before Christ, and all the* Jews *since (that we can read or hear of) and some Christians still keep not A, but The Seventh day, and many Christians keep the first day, other Christians keep both Seventh and First day,* as in the *Enquiry*; and the early and long Controversies about what Days to keep the Passover on, and the Histories, Counsels, Centuries, and our own Records, Ancient and Modern,

Modern, as in the *Enquiry*, seem plainly to prove, that the Seventh day was never altered, from Christs time to this day, nor from the Creation to Christs time, and that the Seventh day in *England* is the same Seventh day varying the Hours and Minutes as before, which was observed by Christ, which was made perpetual by Christ, which was observed at *Mount Zion*, which was given at *Synai*, and *which was blest and made holy at the Creation*, Gen. 2.

And here I might also observe, that the Doctor neither denys nor answers the Authorities in the *Enquiry*, for observing the Sabbath, 400 and 700 years, *&c.* after Christ, and for the changing the Seventh day to the First day by *Rome*, &c. nor the clear Evidence for the first bringing in the First day into *Scotland*, by a Counsel there above 1200 years after Christ, nor that of the King and Nobles of *England* here to like purpose, *Enquiry p.*106. to 114, *&c.*

Nor that how all our Antient and Modern Records in *England* to this day, call the Seventh day of the Week the Sabbath day, *Enquiry, p.* 117. to which the Doctor says nothing, nor to that of the many Provinces and one Empire still observing the Seventh day, *Enq. p.* 119. 120. And all put together, I think may sufficiently disprove the uncertainty which is the Seventh day, which the Doctor so often would leave doubtful against himself, and may prove that our Seventh day of the Week is the true Seventh day, *blessed and made holy at the creation.*

And I insist, that Christs Command to keep Holy the Seventh day, not being altered, nor repealed, but with all the rest confirmed, and made perpetual by him, still binds, as all the rest of the Commands do.

I have passed by divers Expressions in the Doctor's Book, but have not that I know declined any thing that required, as I think, further Reply, and what he objects again, and again I often think it enough to answer to but once. And if I do not fully repeat his Objections or Words at large, it is to make this Reply as short as I can, and the Reader may resort to the Book.

And to conclude: Instead of further summing up what I have weakly written here in Reply to the Learned Doctor and others, as I could, I commend to the Reader a few Scriptures.

Gen. 2. 2, 3, 4. *On the seventh day God ended his work which he had made, and he rested the seventh day from all his work which he had made, and God blessed the seventh day, and made it holy, because that in it he had rested from all his work which he had created and made,*

and ſo the Sabbath is the day upon which God reſted after his Work, and which he Bleſſed and made Holy, who is, *v.* 4. *Jehovah Ælohim*, the Lord God, ſo the Seventh day is the Lords day.

Exod. 16. 29. *The ſeventh-day-ſabbath is ſaid to be as it is, a gift, The Lord hath given you the ſabbath*, and ſo we ſhould take it as a Gift from him, as his Gift, and as the Lords day

Exod. 20. 8, 9, 10, 11. *Remember the ſabbath day to keep it holy*, &c. *The ſeventh day is the ſabbath of the Lord thy God*, and ſo the Seventh day is the Lords day.

Exod. 31. 13. The Lord calls them *my ſabbaths, verily, my ſabbaths ye ſhall keep*, ſo the Sabbath is the Lords day, *it is a ſign between me and you*, &c. *that ye may know that I am the Lord that doth ſanctifie you*, v. 14. *and ye ſhall keep the ſabbath becauſe it is holineſs to you*, v. 15. *Six days work ſhall be done, but the ſeventh is the ſabbath of reſt, holineſs to the Lord*, v. 16. *the ſabbath, a perpetual covenant, tis holineſs to you*, v. 14. *and holy to the Lord*, v. 15. & v. 16. *the ſabbath, a perpetual covenant*, and v. 17. *a ſign for ever. For in ſix days the Lord made heaven and earth, and on the ſeventh day he reſted, and was refreſhed*, ſo the Seventh day is the Lords day. And v. 18. *The Lord gave to* Moſes *two tables of teſtimony, written with the finger of God.* And *Exod.* 32. 15, 16. *the tables were the work of God, and the writing the writing of God, upon which tables of teſtimony or witneſs the fourth command was one.*

Exod. 35. 2. *Six days ſhall work be done, and on the ſeventh day it ſhall be to you holineſs.*

Lev. 23. 3. *Six days ſhall work be done, but the ſeventh day is the ſabbath of reſt, an holy convocation, ye ſhall do no work therein, it is the ſabbath of the Lord*, &c. ſo the Seventh day is the Lords day.

Lev. 23. 32. *from even unto even ſhall ye celebrate your ſabbath*, which I think is directing in an Humiliation day, which is there to begin in the Evening when they were to afflict themſelves.

And I think ſtates this part of the Queſtion, when the Days began, that is, in the Evening, and when they ended, that is, at the next Evening, which the Dr. *p.* 27. thinks, began and ended at mid-night.

In *Numb.* 15. 32. we have the caſe of the Man who gathered ſticks not A, but The Sabbath day, which is a great, certain, undeniable example againſt the leaſt prophaning of the Sabbath day.

Deut. 5. 12. *Keep the ſabbath day to ſanctifie it, as the Lord thy God hath commanded thee*, 13. *Six days labour*, &c. *v.* 14. *But the ſeventh day is the ſabbath of the Lord thy God*, &c. ſo the Seventh day

day is the Lords day of Reſt (*i.e.*) *the ſeventh day is the Lords day*, Pſal. 119. 1, 6. *bleſſed are thoſe who walk in his law, and in keeping of his commandments there is great reward*, Pſal. 19. 11.

Eſai. 56. 2. *Bleſſed is the man who keepeth the ſabbath from polluting it*, v. 4. 6. *from polluting it*, Ezek. 20. 13, 16, 24. *my ſabbath they greatly polluted*, if we would be Bleſſed, keep his Sabbaths, and dont pollute them, which it ſeems was *Iſraels* Sin, of old.

Eſai. 58. 13. *If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a delight, or delights, the holy of the Lord* (ſo the Sabbath day is the Lords day) *honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words*, v. 14. *then ſhalt thou delight thy ſelf in the Lord*, &c. and is not that a deſirable frame?

Ezek. 22. 1, 2. *The word of the Lord, thou haſt prophaned my ſabbath*, v. 26. *her Prieſts have violated my law*, &c. *and have hid their eyes from my ſabbaths.* So the Sabbath day is the Lords day.

Ezek. 44. 4, 5, 15, 24. *in the propheſie of the new temple there is a promiſe, that the Prieſts who ſhall come near unto the Lord to miniſter unto him, they ſhall hallow my ſabbaths.* So the Sabbath day is the Lords day.

Matth. 5. 17. *Think not that I am come to deſtroy the law*, v. 18. *For verily I ſay unto you, till heaven and earth paſs, one jot, or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled*, dont think that Chriſt altered one tittle of the Law, and ſo not one jot or tittle is yet paſſed from the Law.

Matth. 18. 8. Chriſt is ſaid to be Lord of the Sabbath day, and if Chriſt be Lord of the Sabbath day, then the Sabbath day is the Lords day.

Mat. 24. 20. *Pray that your flight be not on the ſabbath day*, which flight was about 38 years after Chriſts Death, which I think ſhews it was to continue after his Death, that is, as I think, as long as the World laſts.

Matth. 28. 18, 19, 20. Chriſt to his Diſciples, *go teach all nations, teaching them to obſerve all things, whatſoever I have commanded you, and Chriſt with the Father and holy Spirit, one Jehovah, gave the commands as before.*

Mark 1. 21. after Chriſts Baptiſm by *John*, v. 9. *Jeſus came into* Galilee, *preaching the Goſpel of the Kingdom of God*, v. 14. *repent ye, and believe the Goſpel*, v. 15. *then he calls* Simon, *and* Andrew, James.

James *and* John, *and they followed him*, v. 16 to 20. *and they went into* Capernaum, *and ſtraitway, on the ſabbath day, he entered into the Synagogue, and taught*, and *Mark* 2. 27. *the ſabbath was made for man, for his good, for his ſpiritual good.*

Mark 16. 1, 2. *Jeſus came into his own country and his diſciples followed him, and when the ſabbath day was come, he began to preach in the ſynagogue*, which alſo proves the Sab. made for the ſpiritual uſe of man.

Luke 4. 16, to 27. in *v.* 14. (after his being tempted, *v.* 13.) *Jeſus returned in the power of the ſpirit, into* Galilee, and *v.* 15. *taught in their Synagogues*, and *v.* 16. *he came to* Nazareth, *where he had been brought up, and as his cuſtom was, he went into the Synagogue on the ſabbath day, and ſtood up for to read, and preached the Goſpel*, v. 17, to 29. *and then he came down to* Capernaum, *and taught them on the ſabbath day*, beſides divers other places in the Evangeliſts, which do all prove the Sabbath made for the ſpiritual good of Man. And ſo I think we have enough to prove that our Lord Jeſus Chriſt kept the Sabbath during his life, and that perfectly; *for he was a lamb without ſpot or blemiſh*, 1 Pet. 1. 19, &c. and that the Seventh day Sabbath was made holy for the ſpiritual Good of Man.

Luke 16. 17. it is eaſier for Heaven and Earth to paſs, then one tittle of the Law to fail, which one would think are ſtrong words, and of Authority in this caſe. And Heaven and Earth are not yet paſſed, and ſo not one tittle of the Law does yet fail; and if this Scripture be true, as it ſurely is, it mightily proves the Seventh day to be the Sabbath, *Exod.* 20. 10. which Seventh day in the Fourth Command is more then a tittle.

Luke 23. 54, 55, 56. And when he was Crucified, Dead and Buried, and the Sabbath drew on, the Women followed after, and beheld the Sepulchre, and how his Body was laid, and they returned and prepared Spices and Ointments, and reſted, not A, but The Sabbath day, according to the Commandment, that is, according to the Fourth Commandment, and ſo the Seventh day was not altered then, and ſo kept not A, but the Sabbath day, after Chriſts Death and Burial, as in probability all other Believers then did, for I do not remember to have read of any that deny it.

John 14 15. *If ye love me keep my commandments*, Exod. 20. 6. Deut. 7. 9 John 14. 21. *he that hath my commandments and keepeth them, he it is that loveth me*, 23. *If a man love me he will keep my words.*

John 15. 10. *If ye keep my commandments ye ſhall abide in my love*, 14. *ye are my friends, if ye do whatſoever I command you.* Are we Friends of Chriſt, and would we abide in his Love, then keep his Commands.

Acts

Acts 13. 13, 14. *Paul* and his Company went into the Synagogue at *Antioch*, on the Sabbath day, and *v.* 15. *After the reading of the law and the prophets*, v. 16. Paul *stood up and preached Christ to them, from v.* 16. to 41. and, *v.* 42. the Gentiles besought that these words might be preached to them the next Sabbath, not the next Morning upon the First day of the Week, but the next Sabbath, and so after the Resurrection and Ascension of Christ, and after the Disciples were all filled with the Holy Spirit, *Acts* 2. 1, 4. Tis certain *Paul* kept the Sabbath, and Preached to Jews and Gentiles, not upon the First day of the Week, but upon the Sabbath day.

And we have the like *Acts* 13. 44. the next Sabbath day (not the next Morning) almost the whole City came together to hear the Word of God, and *v.* 47, 48. *as many of the gentiles as were ordained to eternal life believed*: so divers Gentiles were here converted unto Christ on the Sabbath day, *v.* 49. *the word of the Lord was published throughout all the region*, and *v.* 52. *the disciples were filled with joy, and with the holy Spirit*, and is not this a desirable frame? and doe not all these prove that the Sabbath was made for the spiritual good of Man?

And *Acts* 14, 1. In *Iconium*, *Paul* and *Barnabas* went both together into the Synagogue of the Jews, and so spake, that a great multitude both of the *Jews*, and also of the *Greeks* believed, *a great multitude*, and *v.* 3. *The Lord gave testimony to the word of his grace, by signs and wonders done by them.* *Acts* 16. 1, 3, 12, 13, 14, 15. at *Philippi*, *Paul* and *Timothy*, on the Sabbath day went out of the City by a Rivers side, where Prayer was wont to be made, and spake to the women which resorted thither, where *Lydia* was converted, whose heart the Lord opened, that she attended unto the things which were spoken of *Paul*, and was baptized, and her Houshold; which Scriptures with many others, do shew, and I think prove that the Sabbath was not altered, but did continue after Christs Ascension, and was observed.

Acts 17. 1. to 4. at *Thessalonica*, where was a Synagogue of the Jews, Paul, as his manner was (as Christs manner was *Luke* 4. 16.) *went in unto them, and three sabbath days reasoned with them out of the scriptures*, alledging, that Christ must needs have suffered, and risen again from the Dead, and that this Jesus whom he preach'd unto them is Christ, and some of them believed, and consorted with *Paul* and *Silas*, and of the devout Greeks, that is of the Gentiles, a great multitude, and of the the chief Women, not a few

were

were converted to Christ upon the Sabbath day, so the Law for keeping Holy the Sabbath, was not then passed away.

And *Acts* 18. 1, 2, 4, 5, 19. at *Corinth Paul* Reasoned, that is (*Greek*) Preached in the Synagogue every Sabbath, and perswaded the Jews and the Greeks, that is, the Jews and Gentiles. And what greater, and stronger, and clearer Evidence and Proof for the Seventh-day-Sabbath can Man desire, then these plain Scriptures are? and that it was at first Instituted, Blessed, and made Holy, and throughout the Scriptures of Old and New Testament, used for the conversion and eternal good of Man.

Rom. 3. 31. *Do we then make void the law through Faith, be it not, yea, we establish the law.* Rom. 7. 12. *The Law is holy, and just, and good.* Rom. 7. 14. *we know that the Law is Spiritual.* Rom. 10. 4. *Christ is the end of the Law for righteousness, to every one that believeth.* And 1 Cor. 9. 21, Paul *was under the law to Christ*, and 1 Cor. 11. 1. he saith, *be ye followers of me, even as I also am of Christ*, who 1 Cor. 15. 3. *dyed for our sins*, and 1 John 3. 4. *sin is the transgression of the law*, but Gal. 3. 11. *no man is justified by the law*, v. 13. *Christ hath redeemed us from the curse of the Law*, v. 21. *Is the law against the promises of God, God forbid, or be it not*, v. 24. *but our schoolmaster unto Christ, that we might be justified by faith*; who Tit. 2. 14. *gave himself for us, that he might redeem us from all anomy, or contrariety* (in Opinion or Conversation) *to the law of God*, and *Heb.* 8. 10. the Lord saith, *I will put my laws into their minds, and write them in or upon their hearts*, which surely is greatly desirable, that his Law be written on our Hearts. And we have the like promise, *Heb.* 10. 15, 16, 17. saith the Lord, *I will put my laws into their hearts, and in their minds will I write them*, which Law in *Jam.* 2. 8. is called a Royal Law, that is, the Kingly, Chief, and universal Law, under which all other Laws of God are comprehended, which Christ, the Lord and King over all, hath prescribed and commanded, 1 *John* 1. 10. *If we say that we have not sinned, we make him a liar*, 1 John 2. 3. *and hereby we know that we know him, if we keep his commandments*, v. 4. *he that saith I know him, and keepeth not his commandments* (is mistaken) v. 6. *he that saith he abideth in him, ought himself so to walk, even as he walked*, and Christ kept the sabbath, and 1 John 3. 22. *whatsoever we ask, we receive of him, because we keep his commandments*, and 1 John 5. 3. *for this is the love of God, that we keep his commandments*, 2 Ep. of Joh 6. *this is love, that we walk after his commandments*, Rev. 12. 17. The Dragon was wroth, and went to make War with those who kept the Commandments of God, and have the Testimony of Jesus Christ, and *Rev.* 14. 12. *Here are those who keep the commandments of God, and the faith of Jesus*, and Rev. 22. 14. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city.*

FINIS.

ERRATA.

PAge 3. line 28. *for Cronologies*, read *Cronologers*, p. 4. l. 5. r. *one*, p. 5. l. 15. for *v.* 19. r. *v.* 16. p. 5. l. 39. r. *but*, p. 9. l 27. *dele and*, p. 10. l. 15 *for* Jaſhebeth, r. Laſhebeth, p. 12. l. 15. *for* Morah, r. Marah, p. 13. l. 14. *dele* 22. l. 15. *for* Exod. 12. 12, 13. r. Exod. 12. 32. p. 15. l. 4. *for* 23. r. 2, 3. p. 16. l, 28. *for* 15. r. 14. p. 18. l. 37. *dele* 14. p. 19. l. 26. *for v.* 5. r. *v.* 6. p. 21. l. 1. *dele* & 42. p. 23. l. 18. *for* 6. r. 16. l. 21. *dele* & 21. 46. p. 24. l. 23. *for one*, r. *One*, p. 29. l. 40. *for* Num. 6. r. Num. 9. p. 33. l. 5. *for* 30. r. 13. l. 35. *for* 30. r. 13. p. 34. l. 18. *dele it*, p. 41. l. 23. *for ſacrificis*, r. *and ſacrifices*, p. 46. l. 6. *for* σαββάσων, r. σαββάτων, l. 7. *for* τωββάτων, r. σαββάτων, p. 47. l. 6. *for* 15. r. 5. *and for* σαββάσι, r. σάββασι, l. 8. *for* σαββάτωον, r. σαββάτων, l. 9. *for* σαββάτον, r. σάββατον, l. 17. *for muſt be, one*, r. *muſt be, are*, p. 49. l. 32. *dele and*, p. 50. l. 6. *for Apoſtles*, r. *Apoſtle*, l. 9. *for day*, r. *days*, l. 14. *for other*, r. *others*, p. 53. l. 11. *for was*, r. *is*, p. 54. l. 34. *for* ἑ *put* , p. 58. l. 21. *for Anp*, r. *And*, l. 26. *dele as*, p. 63. l. 31. *for His* r. *'Tis*, p. 64. l. 17. *for or*, r. *of*. l. 23. *for his*, r. *'tis*, p. 65. l. 20. r. *as before and hereafter*, p. 72. l. 30. r. *degrees*.